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LONDON THEATRES, &c.

COVENT GARDEN PROMENADE CONCERTS, EVERY EVENING.—Orchestra, 100 performers. Band of the Coldstream Guards. Mr. Carrodus, leader; Mr. Howard Reynolds, solo cornet. Conductor Mr. A. GWYLLYM CROWE.

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CRYSTAL PALACE.—Week ending October 21.
Tuesday—Comedy, SWEETHEARTS AND WIVES, under the direction of Mr. Alfred Nelson. Thursday—Last great Firework Display by Messrs. C. T. Brock and Co. Comedy, THE HONEYMOON, under the direction of Mr. Alfred Nelson, Marian, the Giantess, &c., &c. Saturday—Saturday Concert. Billiard Match, W. Cook v. G. Collins.
DAILY.—Orchestral Concert (Conductor, Mr. August Manns). Panorama, painted by M. Philippoteaux (admission one shilling). Dr. Lynn's Marvel. Jennian's Marionette Wonders, &c., &c. Organ (Mr. A. J. Eyre).
Admission to Palace, Monday to Friday, One Shilling Daily; Saturday, Half-a-crown; or by Season Ticket.

FOREIGN INTELLIGENCE.

FRANCE.—The American Revivalists, Messrs. Moody and Sankey, commenced on Sunday at the American chapel, in Paris, a fortnight's series of services. Dr. Hitchcock, M. de Pressensé, and the Rev. J. A. Spurgeon took part in the proceedings.

Admiral Porthuau died on Saturday night, at the age of sixty-seven. He was for a short time Ambassador in London. He did good service in the Black Sea, in the trenches before Sebastopol, and during the siege of Paris in the Franco-Prussian war.

ITALY.—Mr. Errington arrived in Rome on Sunday night, but will, it is expected, only remain for a few days.

At a banquet given in his honour at Stradella on Sunday, Signor Depretis, the Prime Minister, reviewed the results of the policy his party had followed since 1875, and referred to the reforms which remained to be accomplished. He did not consider that concessions could be made to the clericals beyond the law of Papal guarantees, which was all that it was possible to grant in order to guarantee the spiritual power of the Pope. "Our relations with England, our ancient and sure friend," he added, "are excellent. Documents which will be laid before Parliament will show that our acceptance of the invitation to interveno in Egypt would not have been consistent with our international duties."

GERMANY.—That Prince Bismarck is intensely patriotic, even in small things, will, says the Berlin correspondent of the *Times*, be seen from the following interesting epistle from the Chancellor's pen. Two brothers, Carl and Adolph Müller, lately sent to Varzin, from Cassel, a copy of the elaborate work on German animated nature (*Thiere der Heimath*), which was promptly and gratefully acknowledged in the subjoined letter:—"Varzin, Oct. 4, 1882.—I am very much obliged to you for your kindness in sending me a copy of your work. The descriptive charms of your style, and the accurate illustrations you supply, have ennabled me to overcome the aversion which would otherwise prevent me from reading German books in Roman characters, as I must deal economically with the time left at my disposal by health and business. I find that I require eighty minutes to read the amount in Roman type which only takes me an hour when printed *more vernaculo*. French or English printed in German letters, or German in Greek, would cause the same difficulty to every reader, even to those who are equally acquainted with all alphabets. The educated reader does not see letter signs, but word signs. To him a German word in Latin letters is as strange a phenomenon as a Greek word in German characters would be to you, and compels one to read more slowly, just as does the arbitrary and mutilating mode of spelling lately introduced amongst us. Pardon this outbreak of the suppressed discomfort of a single reader, and pray do not regard it as a sign of ingratitude to you for your kind present, in the reading of which I shall readily forget the nationality of the type in which it is printed.—Von Bismarck."

AMERICA.—The editor of the American Land League organ, the *Irish World*, in sending a further remittance of 17,000dols. to Mr. Egan at Paris, announces that he has closed the fund, believing the Land League to be a thing of the past. The total of the American contributions sent to Mr. Egan is 342,000dols., or upwards of £70,000. A circular, however, has been issued by the officials of the Irish Land League in America declaring that the organisation is in full life and strength, and protesting against the statement that it had ceased to exist.

CANADA.—The Bill for marriage with a deceased wife's sister having passed the Legislature, the Episcopate have published a synodical resolution upon the subject of prohibited degrees, reminding "the clergy that such legislation does not profess to affect the laws of the Church, and that Canon XVI. remains in full force."

SOUTH AFRICA.—The Durban correspondent of the *Times*, telegraphing on Tuesday, says:—

"The bulk of Lerothodi's force in Basutoland, organised to coerce Masupha, has dispersed. The chief is trying to enlist the help of Molappo's sons against Masupha, who has been inclined to favour General Gordon's proposals. Mankoroane and Massouw on the Transvaal border have patched up their quarrels for the present. The death-rate at Cape Town for the past two months was 133 per 1,000. Governor Sir Henry Bulwer is on his way back from the Zulu border.

EGYPT.—In a telegram, dated Tuesday, the Cairo correspondent of the *Standard* says:—

"Much regret is expressed in native official circles at the extraordinary delay on the part of the British Government in indicating at least the general lines of their scheme for the reorganisation of the Egyptian Administration, as every day's delay is calculated to increase the difficulties attendant upon these most necessary modifications. No one here admits even the possibility of a renewal of the Joint Control. The dangers resulting from its dual character were sufficiently illustrated by the assistance which the National party, although notoriously hostile to the institution itself, at times derived from the French element. Besides this, the position of independence and superiority which the Control assumed, as a power outside and above the Egyptian Government, rendered it fatally unpopular. The present Egyptian Government, whom the force of circumstances has now thrown perforce into the arms of England, deem the future preponderance of British influence absolutely indispensable to exclude the renewal of past intrigues and disorders. They consider it of equal importance that their influence shall henceforth be exercised as a force acting from within, rather than without, the Egyptian Government, as its efficiency would be increased rather than diminished by the withdrawal of the appearance of jealous and hostile interference which has hitherto distinguished it. Great anxiety is, therefore, manifested amongst all intelligent Egyptians, both within and without official circles, to further British views and to follow British advice; and the delay upon the part of the English Government in stating their intentions is most severely commented upon. As a foreign diplomatist remarked to me, British statesmanship is very far from keeping pace with British arms."

The remarks of Sir Garnet Wolseley in his despatches with reference to the excellent work done by young soldiers have, the *Standard's* correspondent says, excited considerable discussion at Cairo; and the following details with reference to the regiments upon whom the brunt of the fighting fell will not be without interest to military men in England and, indeed, to all who have the efficiency of the British army at heart:—

"The men of the 74th Highland Light Infantry average about eight years' service. The Cameron Highlanders have 460 men upwards of twenty-four years old, and 219 between twenty-one and twenty-four, none under twenty. Of the whole, 230 belong to the reserve. Of the Gordon Highlanders 370 are over twenty-four years of age, and none under twenty-one. One hundred and fifty-four belong to the reserve. Thus it is evident that these regiments cannot be considered as young. They have a strong nucleus of steady old soldiers in the ranks, and differ very widely from regiments composed of short-service men. The Black Watch, which is the youngest in the brigade, has nevertheless 300 men of over six years' service. All under twenty were left behind and their places filled up with reserve men. During the action at Kassassin, the brunt of the fighting fell upon the 60th Rifles and the Marines, both old regiments. Thus the campaign is very far from proving the merits of boy regiments. It will be interesting to see the proportion of sick among the young and the formed soldiers."

According to the same correspondent, a very serious question in settling the arrangements of the army of occupation is as to what is to be done in reference to the reserve men and time-expired men, of whom nearly three thousand of the best troops in Egypt should return to civil life now that the campaign is over:—

"The reserve men are already grumbling. They say, and with truth, that if they are to be retained here for six months they will lose their civil appointments. If allowed to serve on their time for a pension, the greater number would gladly do so; but to be forced to commence civilian life anew will be very hard upon them. There can be no doubt that British soldiers once accustomed to a military life greatly prefer long service with pension to a short service which has sufficed to remove them from their local connections, and to render it difficult in the extreme to obtain civilian employment, especially as they are apt to be called upon to join the reserve."

Although many British officers are volunteering for the new Egyptian army, and Baker Pasha is most anxious to secure their services, he can make no definite arrangements until the views of the British Government upon the matter are known. This applies also to the appointment of Mr. Stuart Wortley.

At the instance of the British authorities, a private court of inquiry has, a correspondent at Cairo says, been appointed to investigate the following circumstances. On Saturday night Ibrahim Agar, one of the chief Palace eunuchs, with several armed men, entered the cell of Abdul Gaffer, a political prisoner, roused him from sleep, spat in his face, and inflicted other indignities upon him. They then proceeded to the cell of Arabi and acted towards him in the same manner, but with greater violence. Indeed, it is said that for some time Arabi's life was in danger. Several of the Egyptian Palace officials are accused of complicity in the outrages.

"A Lover of Justice" communicates the following to the *Morning Post*:—"My son, who is a captain of Royal Marines now on board H.M.S. *Hibernia*, at Malta, writes:—

"A Royal Marine now on board this ship was, during the bombardment of Alexandria, sentry on the captain's cabin-door: all the other men were sent below under shelter. During the confusion of preparing for action they forgot to have the sentry taken off his post, which was in a most exposed position. First one shell burst in the cabin close to him, then another and another, and on the men coming up from below to see what damage had been done they still found the sentry marching placidly up and down his post; and on asking why he did not go below under cover with the other men, his reply was that 'his post was on the cabin-door, and that as he had not been properly relieved he could not leave his post.'"

Whatever Government is established in Egypt (writes a correspondent at Alexandria), it will have to deal with the question of the enormous pecuniary indebtedness of the fellahs to Europeans. Unless some remedy is applied, such as the establishment of local agricultural banks, before many years have elapsed the greater portion of the soil of Egypt will pass into the hands of foreigners. There is every reason to believe that Arabi Pasha owed no small portion of his popularity among this class of the population by promising them that their debts to Europeans should be repudiated.

IRELAND UNDER MR. GLADSTONE.

The *Freeman's Journal* published a letter from Mr. Justin M'Carthy, M.P., advocating the proposed "Hibernian, or Social Science Congress." The *Freeman's Journal* says the proposal has been most favourably received by all Irishmen; many representative men have expressed themselves warmly in favour of the project, and readily promised their co-operation.

At the forthcoming conference of Irish Nationalists, which is to be held in Dublin, the question of the direct representation of the Irish labourers is to be brought forward by a prominent labour advocate. It is expected that the suggestion will lead to an animated discussion, and Mr. Parnell is to be asked to make definite pronouncement on the subject.

in consequence of a continuance of outrages certain districts in Roscommon, Meath, and Mayo have been proclaimed.

Miss Parnell's remains will be removed from Philadelphia to Boston on October 18, escorted by a deputation from the Land League.

At the Registration Court held at New Ross for the Arthurstown polling district 180 votes were struck off for non-payment of rates, the occupiers of the properties having Boycotted the poor-rate collector.

The Irish party are much disappointed, it is said, at finding that at the recent revision of the electors for county Meath, several hundred names were effaced from the roll of "popular" voters. The *Freeman's Journal* says that the National party could now only win a contest with the Tories by extreme exertions. Gross apathy and inexcusable neglect are said to have led to this state of things.

The Rev. Father Sheehy, of Kilmallock, county Limerick, who was for some months in prison under the late Coercion Act, and who afterwards accompanied Messrs. Healy, M.P., and T. P. O'Connor, M.P., on a Land League mission to the United States, has just been presented by his parishioners with an address and a testimonial in the shape of £2,500. Father Sheehy was restored to his curacy on his return from America by his Bishop, Dr. Butler.

At a meeting held in Liverpool on Monday night it was decided to start a company for trading in Irish manufactured goods.

United Ireland, referring to the conference on the 17th, says:—"We understand that Mr. Parnell has cabled to Mr. Mooney, the President of the National Land League of the United States, the following message:—'Adhering to my cable of May last to the leaders of the New York Land League, I shall advise the conference on the 17th to adopt a prudent though firm policy, strictly maintaining our original programme—abolition of rack-rents pending the attainment of peasant proprietary. I am confident that this policy will secure the minimum of oppressive coercion and the maximum of progress for our people, and that it will meet the approval of Irishmen at home and abroad. Ireland looks for continued support.' The same journal says that at the conference it will be proposed to found a new National organisation, probably under the title of the Irish National League, and the conference will be invited to select an organising committee to settle the details of the new organisation. A statement of the balance of the Land League fund now on hand will be made to the conference, and a detailed account of the expenditure of the fund up to the present be submitted to the new executive for audit. It is believed that a principal object of the Irish League will be the prosecution of a vigorous agitation for the amendment of the Land Act, as a preliminary to the abolition of landlordism by purchase and the substitution of an occupying proprietary."

POLITICAL AND PERSONAL.

Sir Stafford Northcote arrived at Inverness at five o'clock on Thursday afternoon from Achnacarry, the seat of Mr. Donald Cameron, M.P., of Lochiel, where he has been staying for the last few days. The right hon. gentleman, who was accompanied by Lady Northcote, Sir Richard Wallace, and others, drove to Moy Hall, a distance of thirteen miles, where he will be the guest of Mackintosh of Mackintosh.

Lord Cranbrook has promised to open the Leeds and County Conservative Club on November 2.

A new Conservative Club was opened on Monday at Aberdeen, and speeches were delivered by Lord Kintore, and Mr. A. J. Balfour, M.P.

Mr. John Pearson, Q.C., of the Chancery Bar, has been appointed a Judge of the High Court of Justice, in place of Vice-Chancellor Hall.

Political speeches have been delivered during the week by Mr. Gibson, M.P., at Manchester and Galashiels; Sir H. Giffard, M.P., at Launceston; Mr. Courtney, M.P., at Liskeard and Torpoint; Messrs. Villiers, M.P., and H. Fowler, M.P., at Wolverhampton; Mr. Dodson, M.P., at Scarborough; and Mr. E. Clarke, M.P., at Darlington and Sunderland.

Mr. Courtney, M.P., on Wednesday evening addressed a Liberal gathering at Torpoint, near Plymouth, dwelling chiefly on the Egyptian question. He remarked that Her Majesty's Government were at this moment strong in the support of the nation. He had no doubt that the successful conclusion of the war in Egypt had tended still more to strengthen their position. The Government were reminded that the victories in Egypt were not theirs. He was sure that no member of the Government would ever seek to arrogate to the Administration any part of the credit due to the action in Egypt which was not justly their own. No member of the Government would ever think of depreciating the glory, genius, valour, and success of those who had commanded the English army. He knew of no feat in arms in recent years which had been better planned and more faithfully executed than the Egyptian campaign. But it was also perfectly true that war was never successful without the co-operation of Ministers at home with the generals abroad. The question now for them to consider was what should be the future policy in Egypt? Egypt must, for a time, be in an unsettled condition. We had disposed of the force that threatened to assume the control of the country, and now we had to consider what was the force to be put in its place, and what was to be the conduct of the Government in the future? The Government of England could not shrink from the responsibility of the acts which they had performed, and he was confident that we should succeed in settling the affairs of the country, because we should be true to ourselves. The principles which Mr. Gladstone had professed would be their guide in the future. We had taken action against Arabi Pasha because he was assuming to speak for that which he did not rightfully represent. Arabi was the head of a military tyranny, and if we had not rescued the country and taken it under our own charge, Egypt must have become utterly demoralised. The primary necessity of Egypt now was self-government, and although it was impossible to introduce there at once the system which prevailed among us, because it had been growing up for a period of six hundred years, yet it could not be denied that there was some foundation for the system of representative Government in the shape of the Chamber of Notables which existed at the present time. There was one question which, in the position he occupied as Financial Secretary to the Treasury, especially interested him, and that was the cost of this war, and who should bear it? (A Voice: "The bondholders.") Well, as a matter of equity, he did not see that the bondholders should not forego their claims to be paid until the whole cost of the war had been defrayed. In determining eventually as to what should be done with Egypt it would be necessary, in fulfilment of Mr. Gladstone's entire ideas, that we should consult other Powers of Europe, and obtain, as far as possible, their concurrence in this resettlement, and if we approached them, not giving to any one any exclusive authority, not giving to any one any extraordinary control, if we approached and asked them to join with us in placing Egypt under the collective guarantee of Europe, yet leaving Egypt as far as possible to work out such institutions as might be established, we might then hope for the future of Egypt, and believe that it would be a great improvement upon the past. We should make it clearly understood that when we had restored order in Egypt we should not in any way pledge ourselves to any one particular Khedive, or any one particular dynasty. The Khedive would, under the settlement of the country, if the Government pleased, look about him, and he must clearly understand that if he could not work out domestic questions with the Ministers, England could not exercise the slightest control. It would be altogether false to the past history of Liberalism and to the principles of the present Government if we made it our care in the future to uphold any particular dynasty in Egypt, as against what must be called the will and determination of the Egyptian people themselves. This observation might be regarded by some as venturesome, but he must remind them that they were his own views, that he was only a subordinate member of the Ministry, and was not instructed as to the determination of the Cabinet. He had ventured to make these remarks because he thought they concerned the principles of the solution of this problem, also because he was only telling them what he had stated five years before, when he saw by the action of the then Government in assisting to depose the late Khedive, and putting Tewfik on the throne, that the present state of things would result from it. Having restored order in Egypt and secured the neutrality of the Canal for the traffic of all nations, he would, in the words of that great statesman, Prince Bismarck, allow the Egyptians to "stew in their own juice." He would rid Egypt entirely from being under the control of the Sultan, and in suggesting such a solution to the problem he need hardly point out to them that such a condition of things had been rendered perfectly easy by the action which the Sultan had been taking. In so acting he would warn the Khedive that his future position depended upon his management of his own affairs, and the problem of Egypt should be worked out by its own people over the area of Egypt itself.

Mr. Edward Clarke, M.P., addressing a Conservative meeting at Durham, said that the Tory party had aimed at, and in some measure obtained, unlimited freedom; while the Radicals had despised history and tradition, had thought little of those grand institutions which Englishmen loved, and which had proved of immense benefit to the people of this country. The Radicals ignored the principles of political economy, and the condition of the country would never be restored till there was a return to more economic laws. The Conservatives had much to fear from the Radical caucus, as those caucuses tied down an active party to its dictates. He denounced the *clôture* as an attempt on the part of the Prime Minister to silence the minority, as a direct violation of the freedom of speech, and as an immoral and mischievous doctrine. He compared the *clôture* to the Permissive Bill, which was founded on the pernicious principle that because certain men did not want to drink anything they should prevent others from drinking at all, no matter how moderate they might be or how much they might require it. The key-note of the Conservative leaders was freedom of action and freedom of speech; and he urged upon all present to preserve this grand privilege to the utmost of their power against the incessant and powerful attempts now being made by their political opponents to trample them under foot.

Mr. Edward Gibson, M.P., spoke at a public meeting held under the presidency of Lord Dalkeith, at Galashiels, to celebrate the establishment of the Selkirkshire and Peebleshire Conservative Association. As to the Egyptian question, Mr. Gibson said the incidents which led up to it and composed it were outside the region of party. Mr. Gladstone, when the Tories were in power, argued that one of the numerous mistakes that were made by the Government of Lord Beaconsfield was in sending our fleet into Turkish waters without the sanction of Turkey. But now they found that Mr. Gladstone not only sent a fleet to Alexandrian waters, which formed part of the waters of Turkey, but insisted upon keeping it there after Turkey had remonstrated. He thought the Government were in a very unhappy position. Our soldiers were in Egypt, and they had incurred responsibility to the Khedive, and some responsibility to the Egyptians, who would not be satisfied by the organising of an Egyptian army from which the Egyptians were excluded. Upon the question of finance Mr. Gibson observed that excluding the expenses of the Egyptian war, and comparing the Estimates for the last year of the Conservatives and the Estimates of the Government, the Liberals were £2,400,000 in excess of the Conservative expenditure. The Income-tax was now raised to eightpence, and he should like to have some information as to when they would get rid of it. Referring to the condition of Ireland, Mr. Gibson said he always spoke hopefully of it, both in his place in the House of Commons and on the platform in the country; but though there were signs of improvement they did not justify overconfidence. Proceeding to the question of the *clôture*, Mr. Gibson said:—

This question affected not one party, but the House of Commons and the whole nation. He asked, was it possible to conceive a question more imperatively, nay more persuasively, calling for something in the shape of adjustment or compromise? If by the force and power of the present Parliament they passed a measure so stringent and strong, when they did not carry the consciences of those whose actions they bound, no one could expect that a party would acquiesce in that way of treatment. He did not and never had denied that the Ministers of the party now in power were entitled to be regarded as able and high-minded servants. They served the nation from their point of view. When the Conservatives were in power they were equally animated by a high-minded love of the nation, and they strove to perform, from their point of view, their great duties; and were they now not entitled to say—nay, to demand—that they should be taken into common council on a matter so vitally affect-

ing the House of Commons as the proposed new rules of procedure?

Replying to a letter forwarded to him by the Chairman of the Rotherhithe branch of the Conservative Association of Southwark, enclosing a resolution expressing confidence in the leaders of Her Majesty's Opposition, and declaring that the time had arrived when Conservative working men should have a representative of their own class in Parliament, Sir Stafford Northcote has written as follows:—

"*Kennett, Alloa, N.B., October* 6.

"Dear Sir,—I shall feel obliged by your conveying to the members of the Rotherhithe branch Association my acknowledgments of the resolutions you have forwarded to me. The question which you raise of starting a Conservative working man for Southwark is one upon which I should like to consult with those of our friends who are better acquainted with the political state of the borough than I am myself. I shall lose no time in doing so.

"I remain, yours faithfully,

"Stafford H. Northcote."

In answer to the same letter, the Marquis of Salisbury has replied as follows:—

"*Hatfield House, Herts, Oct.* 6.

"Sir,—I am much obliged to you for your letter forwarding the resolution passed by the Rotherhithe branch of the Working Men's Conservative Association of Southwark, and I have received with very great satisfaction the assurance which it gives of their confidence in us. I should be very glad to see Conservative working men returned to Parliament; but I have no means of knowing the inclinations of particular constituencies in this respect, and can give you no information that could be of any value.—Yours faithfully,

"Salisbury."

The Paris correspondent of the *Times* writes:—"Prince Bismarck is known to be watching the Egyptian question with 'objective unconcern,' as his countrymen say, not seeing sufficient interest in it for Germany to bestow greater attention on it. His opinions on it have not, therefore, the precision usually characteristic of him, and it is allowable to challenge their infallibility. A justification of this remark is furnished by the words he addressed a few days ago to a politician who has just passed through Paris:—'I clearly see what the English mean to do with the Isthmus of Suez. The proposal of a second Canal, mooted by the *Times*, was designed to warn the shareholders of the risk to which M. de Lesseps' irascibility exposed them. This must have made them reflect on the inconvenience of a public company flinging down the gauntlet to a proud and powerful nation. But the real purpose of the English is to secure a majority in the shareholders' meetings, and then to overthrow M. de Lesseps, giving the presidency to some eminent Englishman—Admiral Seymour, for instance. The English Government has already, indeed, nearly 200,000 shares, or nearly half the concern, but they have voting power only on sufferance, and give only the maximum of ten votes allowed to any single shareholder. The Government, it is true, might distribute these shares and multiply its votes; but the nature of these shares would prevent the scheme from being disguised, and even if it could, it would be un-English. There is, however, a simpler and a surer way. I myself had at one time the idea of buying these shares with our superannuation fund, thus making a good investment and also gaining great influence over the Canal; but I gave it up, and am glad I did so, for it would have deprived me of freedom of action on the Egyptian question. The English Government, however, has not the same anxiety. Let it simply pass a law allowing trustees to invest their capital in Suez shares, and there would soon be thousands of Englishmen entitled to attend and vote at the meetings. The railways will get up cheap trips, or the shareholders will send proxies, and at the proper time they will secure themselves from M. de Lesseps' fits of passion. Many people think this will and should be done.' I quote these expressions (adds the correspondent) because anything that falls from Prince Bismarck deserves notice. But it may be presumed that in this case that powerful statesman has mistaken England's policy and the intentions of her Government. England may rest assured that M. de Lesseps, a man of impulse but also of reflection, has already seen the necessity of entering into friendly relations. He will do nothing further to irritate, but quite the contrary. Even, too, if he did not show all the civility desired, the English Government or people would not think of disturbing him in the position earned by his struggles and perseverance. Whenever England had a majority in the company's meetings, it would defend her legitimate interests without ousting from the presidency the man to whose genius she owes her highway to India."

A complete re-arrangement of the pictures and sculpture in the National Portrait Gallery has been resolved on and will be commenced forthwith. The portraits formerly in the British Museum and Hall of Serjeants'-inn will no longer be kept apart, but incorporated chronologically in the general series. Every picture will have, according to rule, a distinct statement on the frame of the donor's name. It is not intended to close the whole of the gallery during the alterations, but one portion or another will always be open to the public.

The *Academy* records the death of the well-known editor of the *Real-Encyklopädie für protestantische Theologie und Kirche*, Johann Jakob Herzog, which happened at Erlangen, on September 30. He was born at Basel in 1805, entered the University of his native town in 1822, and afterwards studied at Berlin. From 1835 till 1846 he held a Professorship of Historical Theology at the Académie of Lausanne, where he published his *Life of the Basel Reformer, Oekolampadius* (1843). In 1847 Herzog was invited to fill a chair at the University of Halle. The first edition of his *Real-Encyklopädie* was published from 1854-68, in eighteen volumes, with four supplementary ones. Since the beginning of this work he had left Halle for Erlangen, which remained his sphere of activity till his retirement from active academical duties in 1877. The last years of his life were occupied with his *Abriss der] gesammten Kirchengeschichte* (three volumes, 1876-82), and with the preparation of a second edition of his *Real-Encyklopädie*, which has already reached the tenth volume.

THE CHURCH CONGRESS.

On Thursday the Bishop of Lincoln read the following paper in the Drillhall:—

ON THE CONTROVERSY WITH ROME.

My Lords, Ladies, and Gentlemen,—When I was in Ireland about fifty years ago, in the City of Cork, I went into a bookseller's shop and purchased a copy of a book which I hold in my hand; and which has probably made more converts to Romanism than any book in the English language, Dr. Milner's *End of Controversy*.

This book made an impression upon me which I shall never forget. I had received then as much training in theology as boys commonly did at a public school and in their undergraduate days at college, and I confess that when I had read through this book I was quite bewildered. And in that state of perplexity I continued for some time, till at length, by dint of study and the help of kind friends, I was delivered from it; and having passed through a process of doubt, and finding my difficulties removed, and my principles settled, I felt thankful to Dr. Milner for being an instrument in strengthening my attachment to the Church of England, and for enabling me to give some reasons for that attachment.

Having been requested by my right reverend friend and brother, our President, to read a paper on the Controversy with Rome, I have thought that it might be of some little use—not to the more learned among you, but to novices such as I was then—to give a brief sketch of the arguments in Dr. Milner's book, and of the process by which I recovered from the shock which it gave to my religious opinions, and by which I was established in those principles on which—and on which alone—the Church of England can be successfully defended against the Church of Rome, and by which she can rescue those who are in danger of falling away to that communion.

Dr. Milner's first objection is this: Protestants can have no certainty that the Bible is the Word of God. "How do you know," he asks, "that the Bible is inspired?" "You read in the Bible," you reply, "'that all Scripture is given by *inspiration* of God'" (2 Tim. iii. 16). "But no book can be allowed to bear witness to its own inspiration. The Koran of Mohammed professes to have been dictated by an Angel. Do you accept it as such? Surely not." The Protestant being driven from his first position by Dr. Milner, next answers, "Well; but I *feel* that the Bible is inspired; I have the testimony of the spirit within me to its inspiration." "But stay," Dr. Milner answers, "Are you sure that this ground of belief is safe? Suppose I take your Bible and the Apocrypha (which you say is not inspired) and which for argument's sake I will allow to be not inspired, with it, and suppose I mix up their chapters together, do you think that by your own feelings you could separate the inspired parts from the uninspired and construct a Bible for yourself? And if the feelings of individuals are to be the test of the inspiration of the Bible, is it not certain that you would soon have no Bible at all? Your great Reformer, Martin Luther, said that the Epistle of St. James is an 'Epistle of straw.' His German fellow-countrymen have followed in his steps, and there is scarcely a single book of the Bible which has not been rejected by some celebrated critic in the land of Luther; and if the inspiration of the Bible is to depend on the feelings of individuals, even of learned men, the Bible will soon cease to be regarded as the Word of God, and will take its place by the side of the works of Homer or Livy, or Shakespeare or Bacon, and perhaps in the minds of some will be of less esteem than any of these."

My first discovery, therefore, in reading Dr. Milner's book was that by arguing logically from certain Protestant principles he had deprived me of my Bible. This made me miserable, and it led me to retrace my steps. I found it to be true that many Protestants, and even some Protestant communions, in their public confessions of faith put forth in the sixteenth century—such as the Helvetic, Gallican, and Belgic—had grounded their belief in the inspiration of Scripture—not on anything *external* to Scripture—but either on the testimony of Scripture to itself, or on the witness of the spirit in their own hearts to that inspiration. I found also that in those Protestant communions the belief in that inspiration had now almost vanished away like a dream. And how could it be otherwise? If one man's persuasion that Scripture is inspired is to be a sufficient argument to him for *accepting* the Bible, why should not another man's persuasion that it is *not* inspired be a sufficient reason to him for *rejecting* it?

But how, you may ask, did I recover the Bible? I found out that while other Protestant communities had grounded their belief on such principles as you have heard, the Church of England had adopted a very different course. Other Protestant societies resolved their faith as to its inspiration either into an attestation of Scripture to itself, or into the inner consciousness of individuals. But the Church of England appeals to an *external* authority. This she has done in her Sixth Article, which, in my opinion, is worth many hundreds of volumes of some popular theology. She refers to the Church Universal as the Divinely-appointed Witness to the inspiration of the Bible. And in appealing to the Church Universal, she must be understood as appealing to Christ the Divine Head of the Church, Who promised to be always with her (Matt. xxviii. 20), and as also appealing to the Holy Ghost whom He promised to send to "abide with her for ever" (John xiv. 16).

Her words in that Article are as follows:—"In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was *never any doubt in the Church*. All the Books of the New Testament, as they are *commonly received* (*i.e.*, by the Church Universal), we do receive and account them Canonical."

In applying this principle we must begin with showing, as we can do from *external* testimony (and as has been done by such writers as Lardner and Paley) that the Gospels are historically *true narratives*, that consequently there was such a person as our Lord Jesus Christ; and that He proved Himself by His words and works, which are related in the Gospels, to be a *Divine Person*; and that He acknowledged the *whole* of *the Old Testament* to *be inspired*; and that He promised to send the Holy Spirit to inspire His Apostles and Evangelists; and to enable them to write what they did. We then proceed to show that the Church Universal—to which He promised His presence, and the guidance of the Spirit "to teach her all things and to lead her into all truth" (John xiv. 26, xvi. 13)—has *received* the Books of the Old and New Testament as inspired.

In receiving, therefore, the Bible from the Church Catholic, as the Church of England in her Sixth Article teaches me to do, I receive the Bible from the hands of Christ. The Son of God Himself sets His own Divine Seal on the Word of God.

Here let me add, that I do not disparage the testimony of the Bible to its own inspiration, when the Bible has been *previously proved* to be the Word of God. Nor do I undervalue the testimony of the spirit within us to its inspiration. Heaven forbid; but what I assert is, that we need something preparatory to the acceptance of that testimony; and the preparation to that acceptance is Christ's witness in the Church Universal to the inspiration of the Bible.

But to proceed, Dr. Milner will not let me escape thus. "Well," he says, "suppose you have at last got a Bible; but you must allow that only *the true sense of the Bible is the Bible;* and how do you know that you have got the true sense of it? Let me look at your Bible. Yes, I see it is an English Bible—a copy of King James I.'s Bible—which made many thousand alterations in the Bishops' Bible; and which (Dr. Milner might now add) has itself been changed in 35,000 places by our recent Revisers of the New Testament alone. How, let me ask, do you get at the *true sense* of the Bible. The Protestant's answer is—I feel satisfied that I have the true sense. Well but, replies Dr. Milner, then it follows that the Bible, which you say is the Word of God, has as many different senses as there are Protestant societies. Many of you see the doctrine of the Trinity in the Bible, but the Socinian sees no such thing; the Calvinist sees one thing in it, the Arminian sees another; you see Original Sin in it, the Pelagian cannot; you see Infant Baptism in it, the Baptist is unable to do so. Which of you am I to believe? and what certainty have you as to your own belief? As the Poet Dryden says,—

> Your airy faith can no foundation find,
> The Word's a weathercock to every wind.

Here again, let me confess, Dr. Milner made me feel uncomfortable; especially when he went on to assure me that there could be no safety for me from a shipwreck of the faith except by following his guidance into the so-called bark of St. Peter.

But here again the Church of England came to the rescue. The Church of England, I found, not only appealed to the Church Universal—that is to Christ Himself and to the Holy Spirit dwelling in the Church Universal—as the *Witness* of Holy Scripture; but she appealed to it also as the *Keeper and Interpreter* of the Bible in all matters of doctrine and discipline. I found in the *Reformatio Legum*, drawn up by Archbishop Cranmer, that she received the *three Creeds* (i. 3 and i. 6), and ordered her preachers to have those Creeds ever before their eyes in expounding the Bible, and never to teach anything contrary to them; and that in her Ninth Article she affirms that these Creeds are thoroughly to be received by the consent of the Church of Christ Universal, and, therefore, may be regarded as avouched by Christ Himself and by the Holy Spirit dwelling in the Church, and that, therefore, in expounding the Bible, in matters of faith, I am not left to be swayed by my own caprice or by that of any man, but am guided by Divine authority in the reading and hearing of Holy Scripture.

I found also that in her Canons of 1571 the Church of England had solemnly charged her preachers never to teach any doctrine but such as is found in Holy Scripture and such as the "*Catholic Fathers and ancient Bishops have gathered from Scripture.*"

Dr. Milner having thus failed to rob me of the Bible, and of the true sense of the Bible, next tried to deprive me of the Church. Here again I found that the strength of his arguments lay in the weakness of Protestants. He quoted the sayings of some very zealous, but not very wise, Protestants, who said that the Church of Rome was so corrupt that she could not be called a Church of Christ at all; and that, therefore those good men, Archbishop Cranmer, Bishops Ridley and Latimer, in the sixteenth century after Christ, found it necessary to set up *a new Church*, with *new Holy Orders* of Ministers deriving their authority from the English Crown. This being so, added Dr. Milner, what right have you to complain that, when you have broken away from Rome, others should break away from you, and should set up new Churches, and that you should now be reaping the harvest of which you sowed the seed, and be distracted and assailed by the more than a hundred and fifty sects in England which are multiplying themselves *ad infinitum*, and are the natural offspring of your Reformation? With such a chaos of confusion produced by your own acts, how can you claim to belong to the Church of God which our Lord prayed might "be *one*, even as He and the Father are *one*?" (John xvii. 11, 21, 22.)

But here the Church of England came again to my aid. In the preface to her Ordination Service, framed at the Reformation in the sixteenth century, she declares that the three Orders of Bishops, priests, and deacons are of Apostolic origin; and that no one is to be allowed no minister in her communion who has not been ordained with that form, or has not formally received episcopal ordination; clearly acknowledging thereby the validity of orders received in the Church of Rome before that Ordinal was framed. She traces her Apostolic lineage downwards, by uninterrupted succession, from Christ Himself; and though in its transmission that lineage passed through the Church of Rome, it was not vitiated by that transmission, any more than the Baptism instituted by Christ was vitiated by being administered by the hands of a Judas. And in the seventeenth century the Church of England declared in her 30th Canon that it was not her purpose to "forsake and reject the Churches of Italy, France, and Spain," in any such things as they retained in accordance with Christ's Will and Word; and the Church of England affirms that her separation from Rome was not a voluntary act (she knows well from St. Paul that all wilful schism is carnal [1 Cor. iii. 1—4], and that to be carnally-minded is death [Rom. viii. 6]), but that it was due to Rome herself, obtruding and enforcing anti-scriptural and anti-catholic terms of communion, especially at the Council of Trent; which has now been followed up in our own age by the novel and heretical dogmas of the Immaculate Conception and Papal Infallibility; and by making the acceptance of those anti-scriptural, anti-catholic, and heretical dogmas to be essential to communion with herself, she has been, and is, the greatest cause of schism that ever existed in Christendom.

If the Church of England—which is the Ancient, Scriptural, Apostolical Church of this country—is chargeable with imposing any such articles on anyone, and with making them to be terms of communion with herself, then separation from her is not only justifiable, but necessary—but not otherwise.

I hope, therefore, that notwithstanding Dr. Milner's arguments, I may be allowed to enjoy the privileges of the Church of God as well as the blessings of the Word of God.

And now, my Lord Bishop, in conclusion, let me say: many things around us betoken the nearness of a great outbreak of anti-Christianism against the Church of God and against civil society. These are not days for strife among Christians, but for the unity of all in the one true faith. To our Romanist brethren let me say: "Be Catholics—not in name only—but in deed. Withdraw all unscriptural and anti-catholic terms of communion by which you have separated us from you; be content with the Catholic Faith as it was preached by Christ and His Apostles, and was professed by the ancient Catholic Church." Then the controversy between us and you will be at an end, and we shall be one with you in truth and love.

And to our Dissenting Protestant brethren let me say, in words of heartfelt affection,—"You speak lightly of schism, and you speak strongly against Rome; but suffer me to say that the strength of Rome lies in the schism of Protestants." Reconsider your position. Return to the unity of the Church of God as founded by Christ and His holy Apostles—the Church of primitive saints and martyrs; and to its doctrine and discipline. Then Rome will be powerless against us; you will be one with us, and we with you; and we shall be able, with God's help, to withstand the assaults of unbelief, which are now threatening to involve us in confusion and ruin.

And lastly, to our brethren of the Church of England, let me say, in all brotherly love,—Let us be more thankful to God than some of us are, for the inestimable blessings of the Church of England and of her Reformation. Let us try to understand her better; and we shall love her more.

And, my Lord Bishop, while my heart's desire is that this Church Congress, under your presidency, may be instrumental in removing any proved blemishes, and in supplying any defects in her system, and in giving it greater expansion, especially in the increase of her episcopate, particularly in this diocese, let us endeavour, with God's help, to defend her on her true principles—the principles of Evangelical doctrine, of Apostolical order, and of Catholic love.

The discussion which followed we printed last week.

At the afternoon meeting Mr. Beresford-Hope read the subjoined paper:—

THE IDEAL OF LITURGICAL WORSHIP IN THE CHURCH OF ENGLAND.

In this age of earnestness, disturbed by unrest, the Ideal of Liturgical Worship in the Church of England has been in its various particulars, provocative of protracted debate in synod and conference, at meetings and in newspapers; and I grieve to say in the law courts. It will be my present object to lift the question out of details, and to present it to you in a shape which you may accept or reject as a whole. I do not ask you to figure to yourselves a ministering clergy on one side, and on the other a praying congregation, but the whole Church corporate performing together that common action of worship which is continuous in its ceaseless recurrence, and which is as essential for the life of the body spiritual as breathing is for the life of the body natural. Worship is prayer, worship is praise, worship is communion, worship is the golden chain which lifts us to God; and, therefore, while one in its scope and inward essence, is manifold in its external manifestations. All creation, visible and invisible, is one vast temple of eternal worship. In heaven, the elders are ever casting down their golden crowns in lowliest adoration; while angels, and archangels, and all the company of heaven evermore praise God, and say, "Holy, Holy, Holy, Lord God of Hosts." In the middle world, the souls of the martyrs under the altar send up the longing prayer, "O Lord how long?" and white robes are given to them that they may with the more seemliness perform their constant task of watchful worship, while that numberless multitude, the spirits and souls of the righteous, bless the Lord, praise Him, and magnify Him for ever.

Then shall the Catholic Church on earth alone maintain a sullen silence? This never has been, never will be, short of a general falling away.

The Primitive Church to which, of course, we of the English Church—as upon the Elizabethan settlement, Convocation with no doubtful voice proclaimed—submit, as the most authentic interpreter of Holy Scripture, had three main sources from which it derived its ideal of Liturgical worship. First was the crowning action of our dear Lord's ministerial life when He instituted the life-giving sacrament of His blessed Body and Blood to be done, till He came, in remembrance of Him, with its ritual of sacred words, of the fraction of bread, and of the cup. Next, the worship of the elder Church which He came not to destroy but to fulfil with its foreshadowing of sacraments in the various sacrifices, and that worship of psalmody which the Christian Church has taken up and evermore continued; and thirdly, that glimpse of Liturgical or Eucharistic worship, beyond the grave and in the heavens revealed from Patmos. These three agree, and mutually illustrate each other, and they vindicate the worship of the Church of England, which, blessed be God, reverently follows these prescriptions.

I might here, with profit and pleasure, dwell upon the double character of worship in the Christian Church from the beginning, represented in the triple distribution of the building. The higher one is Sacramental, or in the true grammatical sense of the term, Liturgical, the inferior one but most venerable in itself, and bearing health and comfort on its wings is that of prayer, and praise, and Scripture reading, directly descending from the Temple service. I might dwell on the conditions, literary, musical, and architectural, of this common prayer; but I have only time for my literal task—so let us pass on

from the stalls to the sanctuary, from the Psalter to the Eucharist, and there, in reverence, consider what is the Church of England's belief as to ideal Celebration of the Holy Communion. Neither have I time to dwell on this service, and show its substantive identity with the venerable Liturgies still existing both of East and West. The central point in all, of course, is the Canon or Prayer of Consecration, embodying the Words of Institution, and involving the Invocation of the Holy Spirit. The Epistle and Gospel are of universal usage, the recitation of the Nicene Creed goes back to the days of its composition. The Tersanctus is rooted in Scripture and comes from heaven. The Gloria in Excelsis is of venerable antiquity.

It is a strange superstition—and one quite destitute of warrant from the Church—which has led so many good, simple-hearted Christians, to fancy that they have set up bulwarks against the fancy of Transubstantiation or Saint-worship, or of any other Roman corruption of the primitive faith, by stripping and degrading the ceremonies of the Holy Communion. Have we not as much awe and gratitude for the Sacrament of the Lord's precious Body and Blood, as the man who is entangled in the metaphysical meshes of transubstantiation? Then proclaim your faith and love to the world by setting forth that Sacrament in glorious array. As for Saint-worship and other innovations, they have left their mark in the numberless petty observances which intrude at so many points of the Missal, breaking the even flow and marring the dignity of the Sacramental rites. In contrast, the Eucharistic office of the Church of England is simple and connected in its composition, grave and statuesque in its aspect; and while it keeps these characteristics, it claims the liberty, if means suffice, and the opportunities are there, to stand before us in clothing of wrought gold, with music as of St. Cecilia hymning the Giver of all good things.

We know that "a throne was set in Heaven, and One sat on the throne; and He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald." This is the centre of Liturgical worship in Heaven, and on earth the centre of Liturgical worship is its counterpart. Of course, on earth, our Lord sits not visibly upon His throne. His invisible presence is in the Eucharist. His throne we have got in that most essential of all the features of every Church, that which indifferently, and with perfect identity of meaning we call the Altar, the Lord's Table, and the Holy Table. What then should be the aspect of this Holy Table, and how should the beauty expended on it embody our reverent estimation of its dignity? Rather than provoke controversy by attempting any list of the features which I should claim as incontestably belonging to the Altar in the mind of the Church of England, let me, by way of illustration describe one to you, at which, on an official occasion I communicated during last summer. It stood up high, and graced with an environment of rich religious painting on wall and roof, of painted glass of sparkling excellence, and bright flowers; its vesting was sumptuous and correct, the massive candlesticks and candles were there, and on the superaltar a cross stood up of fresh green leaves. The occasion of this Communion was a Diocesan Conference, the scene Lambeth Palace chapel, the celebrant and the author of this restoration that Primate over whose sick bed we have so long been hanging in prayerful longing solicitude.

There is no question here of maximum or minimum. These ornaments of the Altar which I have mentioned, were made specifically safe from being impugned before any tribunal a quarter of a century back. The Courts in the Liddell *v.* Westerton suit, not only recognised the Altar hangings varying with the seasons, and the cross in close proximity to the Holy Table, and the candlesticks, but vindicated the Credence or Table of Prothesis, whereon to place the elements before they were offered, that speaking proclamation of the Eucharistic, oblation as the rightful possession of the Church of England. The removal of the Credence from the area of controversy was a most important practical step in fixing our Liturgical ideal. This took place, I say, a quarter of a century back. Time travels fast, and intervening events have crowded in tumultuously. It is well, then, when the gains and the claims have alike advanced, to recollect out of what ritual depths we rose, and what we have secured. Here, then, at the commencement of the service, we have the Altar with its attendant table of Prothesis, while the ministers of the holy rite, Celebrant, Gospeller, and Epistoler, are standing round it to carry out their sacred duties. It would be impossible in the limits of a paper to define their attitudes and action, more than by saying that the Church of England, profiting by the warnings of the unreformed Churches of East and West, insists upon a grave moderation, while, of course, she marks with ceremonial emphasis, such special features as the Gospel and the Creed. The aid of music will be invited to make the service more beautiful, and so the choir will retain their places in the stalls of the chancel. Though, no doubt, the practice here and there lingers with other bad remainders from an age of neglect, yet I trust the preposterous custom so familiar at one time to our Cathedrals is dying away, of the florid performance of the Matins, the Commandments, and the Nicene Creed, leading up to cold reading of the latter and most sacred portion of the Communion Service.

There is one point, however, on which I must speak plainly. Congruity, the tradition of the Universal Church, the Rubric before the prayer of Consecration, taken so as least to involve any strain or imputation of non-natural interpretation, not to mention that which before the Rubric had been framed was the practice of the very divines who were its authors, Wren and Cosin—combine to ordain that the celebrant, chief shepherd of his flock, and their mouthpiece at the Table of the Lord, should stand "before the table" and before his flock, and should, as the Eastern shepherd is wont to do, lead them in the holiest action which he is performing and to which they are responding. I remember, one day at the Ritual Commission, that Archbishop Longley said that any attempt to prohibit the Eastward position would cause "exasperation" among the clergy. This was said some fifteen years ago. The Purchas judgment ensued, and the Archbishop, then at rest, proved not to have been a false prophet. Now by a late decision the Eastward position is by the civil authorities practically accepted, and so I say no more upon it.

As to the vesture of the clergy engaged about the Eucharistic services, I should a few years since have spoken with trembling. But now, not indeed upon the details, but upon the principle of a distinctive dress, there can be, and there is but one permissible opinion in the Church of England, since by the action of those very men who like the dress least, who wish the least of it, and who have worked hardest to make it illegal, it has been declared imperative in those churches which are set up as the models of perfection to the whole body spiritual, I mean, of course, in our Cathedral and Collegiate Churches. So the renewed, and therefore, more emphatic mandate now rests upon those who are the stakeholders and ministers of that perfection—upon our Bishops and the clergy of those Cathedral and Collegiate Churches—to wear that dress. What may be now doing in Lichfield Cathedral I have not asked; but I cannot believe that it will be long lagging by the way, or that we shall not, at the right time, find in it the ideal of Liturgical worship, as in other particulars, so in the use of the appointed dresses rivalling in their splendour those "holy garments for Aaron" which "Bezaleel and Aholiab, and every wischearted man, into whom the Lord put wisdom and understanding," made—the "ephod of gold, blue, and purple, and scarlet, and fine twine linen," with its gold beaten into thin plates—for "as the Lord had commanded, even so had they done it."

So the upshot and conclusion of all our inquiry is, that everything rare, and everything beautiful—stately structures and shapely ornaments, poetry and unction in language, sweet and solemn melody, dignified vesture, reverent attitudes—are all portions of man's great debt of devotion to Almighty God, and so they all help to make up the Ideal of Liturgical Worship in the Church of England as in the whole Catholic Church of Christ.

The Hon. C. L. WOOD next read a paper on the proposals for Liturgical Improvement. In discussing the question, the proposal he had to make aimed, he said, not so much at any change in their existing Prayer-Book as at the alternative use along with it of the First Prayer-Book of Edward VI. By a comparison of their existing Prayer-Book with the First Book of Edward VI. he endeavoured to show why such an alternative use, on Liturgical and religious grounds, was in itself desirable, and why the attempt to carry it out would be free from many of the difficulties necessarily attaching to any scheme for an alteration of their present Prayer-Book itself. In order to guide their opinion as to the respective merits of the two Liturgies, he said that the Eucharist, the Liturgy of the Christian Church, summed up the relations which were revealed to them by that religion as existing between God and man. Those relations involved, first, the existence of some means by which man might testify his sorrow and make amends for past sin in a manner worthy of God's acceptance; and next, and in consequence of such expiation, his restoration to fellowship and communion with God. The Eucharist, then, necessarily involved, in the first place, a continual memorial before God of the expiation effected by our Lord's whole life, and by His death upon the Cross; and in the second place, the communication of that Divine life which, tabernacling in His sacred humanity, imparted itself to those who ate His flesh and blood. That form of Liturgy, then, would be the best which most exactly corresponded with and exhibited in its due order that sequence of events which marked the course of the Divine relations to man. But it was precisely there that their existing Communion Office contrasted so unfavourably with that of the First Book. He did not forget that the memorial made in the Eucharist before God of the death and passion of His Son depended upon a valid consecration; he did not forget that as there could be no sacramental communion without a valid consecration, the proper order in the service was necessarily maintained and exhibited in any rite by which the Eucharist was validly consecrated—still the sequence of events might be exhibited in more or less clearness to the popular apprehension by the order of the service, and in that respect it was impossible to deny that their existing Communion Office was open to grave exception. There was, indeed, one particular in which it might be thought their existing Communion Office had the advantage over that in the First Book. He referred to the position of the *Gloria in Excelsis*, which in their present Prayer-Book rose up at the conclusion of the Eucharistic rite in a magnificent hymn of praise from the church on earth to the throne of God and of the Lamb. But even there it might be urged that to omit the *Gloria* from the beginning of that service, by which the Incarnation was extended to them, was to forfeit the symbolism which attached to it in the position, as the counterpart of the Song of the Angels when announcing the Incarnation to mankind. With that one exception, however, there could be no doubt as to the respective merits of the Communion Office in their existing Prayer-Book, and one in which the *Sursum Corda* and *Sanctus* occupied their proper position immediately before the canon, in which the canon went on without interruption to the end, where the Lord's Prayer had its proper place at the conclusion of the canon, and where the confession, absolution, comfortable words, and prayer of humble access all immediately precede the communion of the priest and people—where, in a word, the whole order of service corresponded with the sequence of events in the Divine dealings with man which it was the object of the Holy Communion to commemorate and apply. But there was another very practical reason, in addition to the respective merits of the two offices, why they should wish to go back to the earlier service. It was, they could scarcely doubt it, that the arrangement of their existing Office was, to a considerable degree, responsible for the ignorance which prevailed as to the doctrine of the Eucharistic sacrifice. The Reformers, in their desire to put an end to existing evils and to accentuate the importance of communion, had, in fact, only exaggerated the evils they wished to cure. Having submitted various reasons, based on admitted wants, why they should endeavour to obtain the authoritative permission for the alternative use of the First Book, Mr. Wood proceeded to point out how such a proposal avoided many of the dangers attaching to any request to amend their present Prayer-Book in detail. Such a request under existing circumstances almost necessarily involved the discussion of the Prayer-Book in Parliament. The danger of such a discussion was so obvious that he needed not to dwell upon it; but if the proposal made by Convocation were simply to permit, under whatever restrictions were thought right, the alternative use of the First Book, the present Book would be entirely external to the discussion, while at the same time they would not be asking Parliament to legislate in any uncertainty as to what changes might be hereafter proposed, but they would be asking it to agree to a certain definite proposal, which it had before it in black and white. Again, such a proposal would pave the way, as nothing else could, for a possible arrangement in regard to their ritual controversies. To suppose that such controversies as these could ever be settled by the machinery of the existing Courts was ludicrous. On the other hand, there were many difficultics in the way of a really satisfactory reform of those Courts, to say nothing of the fact that as Christian men it is surely better to strive how to compose our difficulties by mutual arrangement than merely to look for a remedy for existing troubles by improving the machinery for impleading one another in the Courts. To all arrangements, however, that had been hitherto proposed, some objection, more or less valid, had been taken. How could they permit, it had been said, what was proposed to be illegal at one hour, and forbid it another; allow it in one church, and disallow it in the next? But a permission to use the First Book of Edward was open to no such objections—it would merely legalise, following the analogy of Scotland, where the English and Scotch uses exist side by side, two definite uses; while to facilitate such an arrangement, and to avoid all possible collision with the Courts, a distinct undertaking might be given that till such time as the decisions of the Judicial Committee could be reviewed by a competent ecclesiastical tribunal, the Holy Communion, according to the present use, should only be celebrated in a surplice, on condition that, when a sufficient number of the congregation wished it, the form prescribed by the First Book might be used with those accessories which were prescribed by and were used under it. No doubt some would at first sight object to such a scheme for the peace and well-being of the Church; but the most ardent in defence of what they imagined to be Protestant principles and the most zealous defenders of English independence against foreign interference could hardly object to the use of a Service-book which was the direct work of the English Reformers, and which, in so far as it had been altered, had been altered at the instigation of foreigners—("No, no")—and of which those same authorities, such as Cranmer and Ridley, thought it well to say in an Act of Parliament for which they were responsible, that "it was a Godly order," "agreeable to the Word of God and the Primitive Church, very comfortable to all good people desiring to live in Christian conversation—(cheers)—and most profitable to the estate of this realm;" and which, moreover, at this very moment, had the direct sanction and approval of the 36th Article. Mr. Wood concluded his paper as follows:—Is it too much to hope, viewing the substantial identity of our existing Book of Common Prayer with that of 1549; having regard to the latitude allowed at various times concurrently with the Act of Uniformity for divergencies of service, so long as the actual forms in the Book of Common Prayer were publicly used in the congregation; considering also the way in which, under the Additional Services Act, the most extensive modifications of the Services prescribed by the Prayer-Book are already allowed by the ecclesiastical authorities, and of the almost absolute impossibility, through the action of the Nonconformists in Parliament, of obtaining legal sanction for any changes, even those most directly beneficial to the Church—is it, I say, too much to hope that the Episcopate may see its way to permit, under such restrictions as they may think right, the alternative use of a book which was the direct work of the Reformers, and has approved itself to all the most distinguished divines of the Church of England? In any case, let it be remembered that the omission of one clause in the Additional Services Act would remove all possible legal doubts as to such use, or if such an extension of the Act were not desirable, that a repeal or relaxation of the Act of Uniformity, which would leave the Church of England free to improve her Liturgy as she might herself desire, if it exposed the Church for the moment to some dangers, would both in the present and in the future relieve her from many embarrassments.

The Rev. Canon HOARE, on the subject of Proposals for Liturgical Improvement, said:—His Lordship has called upon me before my time. (Cries of "Go on.") I am prepared, if you think it right; but at the same time I may just add that I am called upon by surprise. I expect to have to discuss the suggestions for liturgical improvements likely to be made by Mr. Venables. At the same time, by God's providence, I can accept the call. (Hear, hear.) I think that this debate is a most important one for the Church of England. (Cheers.) I think that the speech to which we have just listened is one of the most important speeches I have ever heard at a Church Congress. (Hear, hear.) We used to be told that we old-fashioned Evangelicals were but poor Churchmen. We used to be told that what was originally called the Tractarian movement, and has since been called the Ritualistic movement, was an effort of pious and devoted men to rise above our poor Churchmanship and to bring out in better development the true principles of the Church of England. (Cheers.) We always, with that happiness which accompanies a clear conscience, maintained that we were the true representatives of the Church of England. (Cheers.) We acted upon its principles and talked its truth. But still we have borne a certain amount of reproach, and have not been able to get over the old prejudices. But this day we have been told by the President of the E.C.U. that our beautiful English service is meagre. There is nothing more meagre than our existing Liturgy; that our Communion Service in which we have delighted is a mutilated, inferior, defective service altogether. (Cheers, and "No, no.") I say, yes. This great assembly has heard what has been said by Mr. Wood. (Cheers.) We have been told this day that we are to go back to the Liturgy and the Office of 1549—(hear, hear)—instead of accepting that of 1552, revised afterwards in 1604. And now just look for one moment at the first liturgy of Edward the Sixth. We are told that it was a falling-off from the use of Sarum. We are to look upon the use of Sarum—the old Popish liturgy—("Oh, oh," and cheers)—the old Popish Liturgy existing in the diocese of Salisbury. Those Reformers applied the pruning-knife. I cannot say they left much of the Office of Sarum. There were certain fine passages, but they brought out a Protestant Communion Office in 1549. (Cheers.) But still there were certain defects left, but they saw more and more of the truth of God. (Cheers.) They said the thing must be done thoroughly. It is no use carrying out mere half measures. (Cheers.) And the Reformers, thank God, did not stop at the First Book of Edward; and I am very much disposed to think that if Mr. Wood gets it he won't stop there either. (Great cheering.) And now that we have enjoyed it for three centuries we are told to hark back again. ("No, no; never.") Of this I am persuaded. You must just consider what Mr. Beresford Hope has told us. He and I have sparred about this before now. (Laughter.) But Mr. Beresford Hope knows as well as I do that there is no such thing as an altar in the English Church. (Cheers and "No, no.") And I will tell you also what Mr. Wood and his friends know very well. They know very well that if they can coax us back these three years to 1549, to the First Book, that they can find an altar, and that is why they wish for it. (Cheers.) The Reformers knew this, that an altar was essentially connected with a sacrifice. (Cheers.) And they knew this, while they were prepared to offer the sacrifice of praise and thanksgiving, that the sacrifice of propitiation was completed for ever, and they believed also that the doctrine of the Mass was a lying abomination—(cheers and hisses)—or rather, I would say, a blasphemous fable. (Cheers and hisses.) Now then, my Lord, we know our ground and where we are to stand. We have learned something in this Congress. (Hear, hear.) We know where we are. We go home to-day to know with what a power and an intention we have got to contend. (Hear, hear.) We know from what Mr. Wood has told us. (Cheers.) He has told us as plainly as possible that the object is to bring back the Church of England from the Reformed Church of 1552 to stop a little by the way just in the refreshment-room of 1549—(great cheering)—and then to plunge headforemost right into the use of Sarum. ("No, no," and great cheering.) Now, my Lord, what shall we say? Shall we have it or shall we not? ("No, no; never.") What shall we say? Shall we stick by the blessed truths we have received—(cheers)—and for which our Reformers died? Shall we cling to the dear old Office-Book in which we have hundreds and thousands of times poured out our whole heart before God? Shall we unite heart and soul as witnesses for Christ coming there to His holy table—("No, no.")—or shall we begin by half-and-half retrograde measures until we go right back into the arms of Rome? ("No, no; never, never.") My Lord, I wish to say no more; but I thank Mr. Wood for having spoken out, and having let us know this day what are the real intentions of the English Church Union. (Loud cheers.)

Canon VENABLES followed:—

Many years have passed since I endeavoured, so far as my small influence enabled me, to urge upon the Church the importance of making a few alterations in her Book of Common Prayer. I thought that they would have been grateful to some myriads of her children, acceptable to many conscientious Dissenters, thoroughly in accordance with real catholicity, and quite free from the compromise of any one truth. I have now served three apprenticeships in Church Congress, and during that period I have also had the care of three important parishes. The result of the observation, inquiry, and experience of these twenty-one years is, that my judgment, right or wrong, remains unchanged in regard to this subject. I believe, however, that the Church lost a good opportunity some twenty years ago of making a few alterations, which in the present aspect of the times would be quite impossible now. I deeply deplore this, even as some, perhaps many, with equally good faith rejoice at it. But whether we weep or laugh, it seems to me to be beyond question that no changes can now be attempted in the Book of Common Prayer, except only those which adapt the use of the services to the necessities of the present time. The willingness of Congress to consider the subject, shows that there are not a few faithful sons of the Church who regard it as important.

I hope that this circumstance will not be abused by me by utterances of extravagence, or by anything which belongs to partisanship. I am sure that we all earnestly desire to promote the extension and strength of the Church of God, by the adoption of only the best measures, so far as we can perceive them.

I must then repeat here what I stated at Manchester Congress in 1863, and again at Wolverhampton in 1867, and the expression has since then become a by-word. "Can any of you be so sanguine as to think it probable that England's millions will come to believe that the worship of God has been so fully attained as you yourselves desire, by services beginning 730 times a year with one or more of only eleven verses of Holy Scripture, and '*Dearly beloved brethren*,'!"

Magnificent and important as that sentence, "*Dearly beloved brethren*," is to those who recognise its meaning, there are myriads who cannot or who certainly do not comprehend all that it involves.

I will say only further in regard to any alteration of the Prayer Book, that I regret as much as ever that no scheme by way of an explanatory note or otherways has been produced touching a very few expressions which irritate or distress the consciences of many thousands of Christians; by which their longings might have been satisfied; their feelings soothed; and their scruples set at rest. And, contrary to the eloquent pleadings of some able logicians, I cannot see that such an explanatory note need in the least degree narrow the meaning of the phrases which are known stumbling-blocks to many. On the contrary, they might give authority to the breadth of interpretation which all who accept them practically allow.

But I will confine myself to two questions. The former is the question of such alteration in our Prayer-Book as may simply adapt it to the requirements of the day; and the other is the question of additional Offices.

First, looking then to such alterations only, in the Book of Common Prayer, as shall adapt it to the requirements of our day. Would the Church be a loser in any way if the Offices of Holy Baptism were so shortened that they could be reasonably used, as directed, during the time of Morning or Evening Prayer? Or if the arrangements for the reception of infants privately baptised were simplified? In the first half of the Office of Adult Baptism the candidate is spoken of, it is true, but in no wise whatever is he a participator in the first half of the

Office. And in the Office of Infant Baptism there hardly seems any occasion for telling people, whose actions show that their minds are made up upon the subject, the reasons why they ought to bring an infant to the font. One often hears of a celebration of Holy Communion in which a considerable portion of that Office is omitted. I do not inquire if this be right or wrong. But if allowed in one sacrament, it is difficult to see why it may not be allowed in the other.

Next, with reference to the Lord's Supper, I venture to suggest that there would be a gain and an advantage every way, by substituting the seven words of St. Paul (1 Cor. x. 16, "The communion of the body of Christ;" and again, "The communion of the blood of Christ") for the two double sentences in use since 1559. It would save exhaustion, and nothing is so exhausting as the constant repetition of the same form of words, however softly repeated. It would save much time at a period of the day when time is of much importance. It would be the enunciation of doctrine so thoroughly catholic, and so admirably in accordance with the Church of the Anglican Communion, that I cannot but believe that some day the suggestion will be adopted. Would not the Holy Eucharistic nature of this sacrament be brightened, and the communicants be cheered, by the singing of a short suitable hymn, from an authorised selection, during some appointed part of the service? I do think, too, that the selection of certain psalms and lessons, as done in the diocese of Lincoln, could be extended with advantage to every diocese of this realm.

The supply also of two or three collects, one for New Year's Day, one for the close of the civil year, and one for the anniversary of the Church feast (whenever it occurred), might be useful and appropriate.

Suppose that quite suddenly, but really, a thousand men were converted to Christianity in this or any town. They then assemble to determine what forms and ceremonies of religion they will observe, taking the Bible as their guide and not ignorant of the forms of the Church of God up to the time of the first Pentecost after Christ. Would the great majority of even such men adopt the Church's Offices?

And I long also to see the Evensong commence as of old, with the Lord's Prayer, retaining the introductory portion just as it used to be for Morning Prayer only.

Would not our Liturgy be enriched by an increase in the number of selected anthems (as at Easter Day) instead of the *Venite;* also by a slight addition to the proper prefaces, and by more sentences of Holy Scripture for various objects, to be said at the Offertory?

I submit that the Church is greatly lacking in these things. But if so, is it reasonable, or right, or really catholic, to refuse them?

And now to my second point. Irrrespective altogether of the Book of Common Prayer, additional services there must be, and delay in supplying them is causing much evil. I see proofs of this continually. We need often in many churches a highly reverent well drawn up service for use as an additional service on Sundays.

I wish I could give every member of this Congress a free pass to the charming city of Freiburg im Breisgau, in Baden, so that when next the service is used there they could witness what I had the delight of witnessing in the Cathedral on the Sunday afternoon, barely three months ago.

The service was in the language understanded of the people, *i.e.*, the German language, and it was admirably adapted for true congregational worship.* It was a special service used occasionally by a brotherhood (including both sexes) for the promotion of the observance and reverence of the Lord's Supper. (*Brotherhood of Corpus Christi.*)

A sermon was just finished. The Cathedral was nicely full, and all were reverent.

A service then proceeded, in which the responses by the whole congregation were often longer than the portion uttered by the priest. At intervals, a hymn of two or three verses, forming part of the Office, were sung to several well-known tunes, all the people devoutly joining, but on their knees. The solemn, earnest, hearty reverence with which the entire service was joined in, will, I think, never be forgotten by me. I have seen, in Great Yarmouth Church, some magnificent services (notably on the evening of Holy Thursday) in which far more people were present that at the Cathedral of Freiburg; but the structure of this special service, and the wise introduction, some five or six times, of short hymns, in a service exceeding an hour in duration, enabled the worshippers to give an effect to it scarcely attainable in our heartiest efforts, and such certainly as I have never heard approached in any Roman Catholic ministrations of their ordinary Offices.

Now, we need some such service as this, for occasional Sunday use, where the present Offices are also duly ministered. I would rather die than partcipate in some acts with which that ceremony concluded, because I cannot regard them as anything else than idolatrous. But to see such a service as I have described, free from these and other errors, heartily conducted in any of our larger churches in England, and joined in as I am confident it would be, would almost enable me to say, "Lord, now lettest thou thy servant depart in peace." I do hope that this subject may be well thought upon. We ought not, in these days of enormous growth of town populations, to sit still and contented, without some such occasional or frequent scenes of public worship.

This is no party question. My illustration is from a Roman Catholic Cathedral. I believe (but cannot be sure of this) that it is much the result of a very earnest, pious and faithful Dean (Hirscha?) of Freiburg a few years ago.

But unless my memory fails me, the *Record* newspaper, in the days of my very boyhood, and the days of its infancy, was much ahead of the Church in wisely urging an additional service on Sundays in our Churches. No! it is not a party question! It is a proposal fraught with blessings if wisely carried out.

Then, further, the Church languishes for lack of a complete graduated set of Catechisms, and a complete set of systematic graduated Lessons, for parents to use with their children at home, and also for use in all our Sunday-schools.

These Catechisms and Lessons should be so arranged upon the Standard system, that there should be a regular gradation in teaching, from the so-called infant upwards. There ought to be one whole year's teaching and catechising with exclusive reference to Confirmation and personal Christianity; and this should be followed by Manuals, Catechisms, and Lessons, in which something of theology would be taught to those who had been confirmed. Why is it that, with all their usefulness, Sunday-schools hardly supply enough teachers from former scholars to conduct them? How is it that the statistics connected with Confirmation are so deplorable, and that so many Sunday-scholars prove in after life so indifferent to religion, and often so ignorant of even its first principles?

I confess that, while not forgetting the power and deceitfulness of sin, one hardly can be astonished at these painful results, until a system of Standard teaching, and of teaching by Church principles has been fully set to work. The Sunday-school Institute has done much of late years, and other efforts have not been without their benefit; but I submit that there is a large void existing now, which the Church itself ought to supply by authorised graduated Catechisms, and authorised graduated lesson books, for all Standards; and that among these Catechisms ought to be some sound teaching of the principles of the Church of England.

And I must earnestly plead for a solemn, sacred, and yet joyous service, to be used by the Bishop and parishioners, or by the archdeacon or rural dean and the parishioners, at the introduction of a minister to a cure of souls. How might such a service become, from the very commencement of his ministry, the means of that living tie of loving unity which now it often costs many years to secure!

I have often wished (I say it as directly bearing on the subject) that legislation had followed upon the lines of the Royal Commissioners' Report upon Patronage, and have felt astonishment and sorrow that nothing has been done in this direction. But I solemnly declare my conviction that a well-constructed Office, to be used on the first arrival of a new parish priest amongst his parishioners, would do more to stay the abuses of the present not altogether bad system of patronage, and to secure from the beginning of his ministry a thoroughly good understanding and confidence between him and his people, than all oaths against Simony, and all Acts of Parliament together. Nor do I believe there is anything to hinder the adoption of such a service even now. There is not time to discuss the question, but I do not think it would transgress the Act of Uniformity. Surely there is as good a right to use such a service at the introduction of a clergyman as there is for me to receive a guinea yearly for reading a will in church, as I do, every Eastertide and Christmastide; as there is for some of the proceedings in the introduction of a man to his benefice; or as there is for the Primate or for any Bishop to introduce sundry prayers into Church services in reference to the harvest, or the war, or any trouble.

Then, are not clergymen longing for a spiritual day on the return of each Ember season? Some, perhaps, at their own church, and with all the people. Some with their clerical brethren, at a ruridecanal assembly. Some, perhaps, longing to see such an opportunity at least once a year, in the Cathedral, under the direction of the Dean, for all clergy and others of the diocese. Most precious would such seasons be. But are we to assemble just to repeat the prescribed forms of the Daily Office, and to be debarred from anything specially suited to such an occasion?

Our Cathedrals ought often to be crowded by multitudes coming to grand diocesan institutions. If only the Church will of herself do everything she might do and ought to do, all will be safe. If not, I fear that much more than is good will be done *for* her and *with* her, but not *by* her, and she will discover her blunder when it is too late to remedy it.

How as to Rogation Days? What if agriculture, merchandise, shipping, manufactures, and all our enterprises were made the subjects of prayer at that season? Old customs still echo with what might be revived; and I believe there is enough of Divine grace still bestowed on the Church, *if she will but believe*, to do all that is needful.

Then surely, periods of solemn meditation with an occasional break of a few minutes for a brief address or hymn, or prayer, almost on the lines of the proceedings of the Society of Friends, would be very useful in our churches. The various phases of worship which Dissent has taken may usually be found to have been the pursuit of some one valuable thing which the Church has almost ignored. In all our theological and ecclesiastical arguments, the reasoning is carried on as if men had but one temperament, or ought to have. This is neither philosophical nor catholic. And here is the chief origin of our divisions. It is not freedom of opinion that is lacking, but suitable modes of worship in decent conformity thereto, and all heartily recognised as within the pale of the Church, on the principles of that word which men love so much—"Catholicity."

I could easily add to the catalogue of liturgical improvements, and speak of private and domestic prayers such as one finds printed at the end of our Prayer-Books of three centuries ago, and of a dozen more special Offices greatly needed, but one other reference shall suffice.

With all the many additions there ought to be a distinct Office Book for the use of laymen licensed to work outside the walls mostly of our church edifices. I say outside, but I believe you may find, notably in Antwerp Cathedral, and in sundry places abroad, that laymen do recite daily, in the language of the people, sundry religious Offices, which the people make much use of and enjoy.

And I never yet could see, and never expect to see, why the Church cannot give, in addition to all she now gives, everything that is really worth having, which is afforded by other communities, but free from superstition and error on the one side, and free from irregularity, irreverence, and I must add, indecency and vulgarity, on the other. I have been much strengthened in writing this paper as I observed, in a copy of the report of the Norwich diocesan conference of November last, that the Honourable and Right Reverend the Lord Bishop of Norwich, to whom I owe, of course, all allegiance, and for whom I feel very deep respect and much gratitude, made the following important and weighty remarks.

He said, "There was no question that it was very desirable that some alteration should be made in the rubrics, and some additional services—many additional services—be introduced." His Lordship added, "The question was not whether it was desirable to do the thing, but how to do it." This is much. The necessity is conceded. What then can be done? In no tone of arrogance, or of threatening, but not without considerable alarm, let me say that if we do not soon find some way of providing what is needful, we may find ourselves ere long in a condition for doing it which may appal us, and render our actions of comparatively little value. It seems to me, however, there are sundry remarks, which together from an answer to the essential question, "How can this thing be done?"

First. There is nothing to hinder the same action in regard to the selection of special Psalms and Lessons in any diocese which has been taken in the diocese of Lincoln.

Second. There is nothing to hinder the adoption of a short special service such as is used at noon in one of the chapels within St. Paul's Cathedral.

Thirdly. I do not believe the Act of Uniformity would hinder the Bishop of a diocese, or the Bishops and Archbishop of a province, from the introduction of a service for occasional use in church, as, *e.g.*, at the appointment of a new minister.

Fourthly. There is nothing whatever to restrain the Convocation and the College of Bishops from composing, or compiling, and putting forth, the much-needed Catechisms and other handbooks for the help of parents and of Sunday-school teachers.

Fifth. There is nothing to prevent them from putting forth a well-constituted Book of Offices for the exclusive use of duly licensed or authorised laymen.

Sixth. While legal difficulties exist, can we believe that if the Convocations will only work together, and the Bishops are also of one heart and one soul, there would be any insuperable difficulty in obtaining all necessary statutory recognition to any reasonable suggestions which could emanate from such an authority?

It comes then to this; that when asked, What must be done in the way of Liturgical Improvements? I say plainly, A little by way of adaptation of the Prayer-Book to our present needs, and very much by way of addition; and that soon, or for many purposes it will be too late. If asked, Who can do it? I reply, Our present Prayer-Book is the composition of men of many conditions in the Church, and that we may look without doubting to the Bishops and Convocation to collate and compile from many sources ancient, and also in some degree from sources modern too. Very much is very much wanting. The awful state of indifference about things religious which pervades Great Britain is not, I think, duly felt by the great majority of Christians. Millions of our people worship nowhere, and recognise no God, no Saviour, no Eternity, no Salvation, no future Home! Oh, if the Church would but see it, she might soon make herself to be more fully recognised than ever as the Church of England, as she ministered "Christ's Gospel," in and by every reasonable method possible, and proved her true catholicity by her adaptation to the needs of all sorts and conditions of men. Real catholicity consists not so much in uniformity, as in variety gathered up in a bond of loving unity; and if the Church of England will go to work, and wisely provide all that is needed, she will soon see at least some part of her reward. But When will she do it? From the time when the Church of England, without boasting or arrogance, realises what she often claims, when she shall demonstrate by her actions rather than by assertions, that under God, and by His gracious Providence and intention, she is and feels herself to be the true branch of God's Church Catholic existing and established in this land.

The President: I am sure that Canon Venables will be very glad to know that every incumbent in the diocese of Lichfield is publicly inducted to his cure in the presence of his congregation by a special service. (Cheers.)

Mr. James Buliher thought that, if the Prayer-Book were altered, it were much better that it should be made more in consonance with the oracles of the living God—the Bible. At all events, they ought not to play into the hands of the corrupt Church of Rome.

Canon Gregory said he had heard with great regret the speech of Canon Hoare, and for this reason: that it seemed to him that if there was one good purpose more than another which a Church Congress could serve, it was that when in matters of controversy a proposal was thrown down by which peace might be restored—(loud cries of "No, no," and counter applause)—well, he would say when a basis for consideration was made by one to those from whom he differed. (Renewed cries of "No, no," and applause.) It was quite impossible not to realise that the party on whose behalf Mr. Wood spoke was a very powerful one. ("No, no," and applause.)

The President (interrupting): Allow me to suggest to you that, as our time is nearly run out, you are getting a little too demonstrative. You are taking up the time of the speakers, and therefore injuring ourselves in the discussion of the question.

Canon Gregory proceeded to say that he was not in the least anxious to make a party matter of the question—("Oh, oh!")—and whether the friends of Mr. Wood were in a majority or a minority, there were clearly two parties present. It was most desirable for the cause of the Great Master that the two parties in the Church should not trust to the majorities for turning out each other; they should try to find a *modus vivendi* in some form or another by which the great spiritual forces of the Church of England should be expended throughout the length and breadth of the land. (Hear, hear.) There was nothing more hateful than an exhibition of partisanship—(ironical cheers)—yes, nothing more hateful than flourishing a party flag before people. ("Oh, oh.") Did Canon Hoare think that it was the way to win people to Christ? ("Oh, oh.") Partisanship was not Christianity. (Applause, and "No, no.") He said "No, no," too. ("Hear, hear," and applause.) Then why disagree with him when they were told that reform was so much needed. Any proposition that would lead to it was surely worthy of consideration: that was all he wanted to say. They had two Prayer-Books—("No, no")—the one of 1552, and the other of 1549. The one for 1552 existed only a year-and-a-half, and, as a matter of fact, they had never used any at all. (Applause.) He would ask those which of the two parties present attended Communion the most. ("Oh, oh.") The friends of Canon Hoare, or the friends of Mr. Wood—(renewed cries of "oh, oh," and applause)—who advocated Holy Communion every Sunday? Did not Canon Hoare hold it up as the mark of the beast? (Disturbance, and cries of "No, no.")

Canon Hoare: Shameful! shameful!

Canon Gregory said he would withdraw the words. As a matter of fact, however, it was Mr. Wood's friends who advocated daily celebration of Holy Communion.

The Rev. George Everard hoped that they might now return to quieter subjects, and he went on to point out that they must be prepared to accept whatever could be proved to be useful and good, from whatever quarter it came. He claimed that evening communions should be dispassionately resorted to if ever they wished to win back many who had left the Church. Let them have short, bright, hearty congregational services. Did they promote sufficient reverence in their churches as they might? If people did not come in time for the services, they should be made to wait until a fitting opportunity offered to be admitted. They heard a great deal of the gorgeous externals necessary to the administration of the Holy Communion; but God looked only to the hearts, and not to the surroundings of things, which were the mere coverings to idolatry. (Cheers.)

Mr. James Parker (Oxford) could not imagine how the Prayer-Book could lead people to an apostate Church. This surpassed his comprehension.

The Bishop of Winchester desired to interpose a few words in the angry discussion, as he was afraid he must call it. Perhaps he did not agree with either of the two parties, and he might say that he sympathised with both, but he did not think with extreme men on either side, although, as he said, he deeply sympathised with both. (Cheers.) He was a most decided Evangelical, but on the other hand he was as ready to say that he was a Catholic from heart. The Church, he believed, occupied exactly its true position, being truly Evangelical and truly Catholic, and he hoped and trusted that she would long remain so. (Cheers.) He should very much regret to see one element prevailing over the other, so that the Church by being more Evangelical was less Catholic, or by becoming more Catholic became less Evangelical. God forbid that anything of this kind should take place! (Hear, hear.) A great deal had been said with regard to the revision of the Prayer-Book, but much of it he was sure was the result of misunderstanding, although there was no doubt a very strong difference indeed in the two schools. But Canon Hoare and Mr. Wood were much nearer to each other than at first sight was supposed. They had heard something about "sacrifice" and "altar." He agreed with Canon Hoare that the sacrifice having been once offered on the Cross would not be repeated, and the opposite party did not suppose that it would be repeated every time they prayed for pardon. It was only intended to be as a memorial of the sacrifice of Christ, and this was all that was meant by the English Churchman when he spoke of the memorial of the death of Christ in the Holy Communion. (Cheers.) If they only tried to understand one another more they would find themselves more at one than they imagined—(cheers)—and to the reform or the change of the Prayer-Book in the present temper of the Church, as it had been manifested that afternoon, it would be much better that they should bear what they had rather than fly to what they knew not of. He should not object to make some alteration in the Baptismal Service so that this should be made plain, and to explain that the construction placed upon some portions of it was not the proper construction. Alterations had been suggested in the rubrics, and those had been drawn up, but the two Houses of Convocation had not agreed to them. They undoubtedly wanted more elasticity in their services—these required to be shortened more and divided, but they could not agree to keep the Prayer-Book as it was until they understood one another better. He should not object to see extempore prayers introduced into their services, and until they had this he did not see how they could gather together those noble fellows who were present on Wednesday in the church. But in the deepest depths of their hearts he was convinced that they were united, and that the storm and the tempest were only upon the surface. And he trusted that they should not ruffle one another's tempers more than they possibly could. (Cheers.)

The following papers were read in the Congress Hall:—

Canon Dixon:—

COADJUTOR BISHOPS.

At an early stage of the Reformation, in the Parliamentary session of November, 1534, an Act was passed by which no less than twenty-six towns were assigned for the Sees of Suffragan Bishops, who might be appointed on the request of Diocesan Bishops requiring aid. This was apparently a beneficial Act, but it must not be supposed that it was the first remedy applied to a defect previously existing in the organism of the Church of England: and that there had been in England no coadjutor or suffragan Bishops heretofore. So far was this from the truth that a very learned writer has not hesitated to say that "for about two hundred years before the Reformation Suffragan Bishops had been frequent in England, not only in larger neglected dioceses, but also in smaller dioceses, such as Wells; and in those wherein the proper Bishop did generally reside in person; insomuch that in many dioceses, whose records are preserved, there appears a continual series or succession of suffragan, as well as proper Bishops."* From this we must not only suppose, with Strype, that suffragans were appointed occasionally by absent diocesans, and the more so as the prelates of the Church were so much more employed in political and civil business before the Reformation than after; but that they were a constant part of the Ecclesiastical system. Indeed, the author above quoted goes on to say that at the time of the passing of the Act of the Reformation, "there seemeth to have been a Suffragan Bishop in every diocese of England save Carlisle, Rochester, and the Welsh dioceses, and in several more than one." It is, therefore, not a true view to hold, with Burnet and with Bingham,† that they were

* *Handbuchlien der Erbruderschaft Sanctissimi Corporis Christi.* Freiburg im Breisgau, 1880. Price about 4d.

* Harmer's *Specimen of Errors*, p. 36.

† Burnet erroneously confounds Suffragans with Chorepiscopi, or Rural Bishops, of the Primitive Church, and says that they continued in the West to the ninth century, when they were "put down everywhere; and now (in the time of the Reformation) revived in England." *Refor.* Bk. i, Anno 1534. Bingham also describes the Reformation "Act for Suffragan Bishops" as an "attempt to restore the Chorepiscopi in England under the name of Suffragan Bishops." He rightly says that the Primitive Chorepiscopi and Suffragan Bishops were not the same; but confuses matters by adopting from Burnet the notion that nevertheless "these suffragans," who were "revived" in the Reformation were much the same as

"revived in England" by the Parliament of Henry VIII.; and the Act itself declares that "suffragans have been accustomed to be had within this realm for the more speedy administration of the Sacraments, and other good, wholesome, and devout things, and laudable ceremonies, to the increase of God's honour and for the commodity of good and devout people."* They were neither revived nor increased by the Act: all that the Act did, or professed to do, was to bring to a uniform order the manner of their appointment.

For hitherto the coadjutors of the diocesan Bishops appear to have been appointed and designated in various and somewhat curious ways. Many of them had fictitious titles, drawn not from English towns, but from foreign towns, and many of them from towns in the East. Thus, a succession of Bishops of Sidon had been the coadjutors of the Archbishops of Canterbury; the Bishops of Negropont of the Archbishops of York; an Athenian town gave a title (Reonen) to the assistant of Salisbury: and even after the time when the Act was passed the reforming Primate, Cranmer himself, was aided, as he had been before, by the Bishop of Hippolitanum. Such names as these perhaps indicate the influence of the Crusades. There were other coadjutors who seem to have been altogether without local designation: and others who took, or rather adapted to themselves, the name of the Sees where they were engaged.† There was one Richard Martin, Guardian of the Grey Friars in Canterbury, who wrote himself "Bishop of the Universal Church," by which he is supposed to have meant that he had no jurisdiction or particular charge. There was a Bishop named Underwood, coadjutor to the infirm old diocesan Nix of Norwich, at the time when the Reformation Act passed: this man wrote himself Bishop in Norwich.‡

The Act reduced these varieties to uniformity, assigning the following places for the Sees of suffragans:—Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Molton, Marlborough, Bedford, Gloucester, Leicester, Shrewsbury, Bristol, Penrith in Llandaff, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, Penrith, Berwick, St. Germains in Cornwall, and the Isle of Wight. The mode of appointment, which the Act prescribed, was, as it might be expected, such as secured the nomination to the King: but, with this provision, the choice of his coadjutor was left to the Bishop who wanted help. By him two persons were to be recommended to the King: and the King might choose one of them, and name his See. The process may be seen in the first case that occurred under the Act, when in 1535 the Bishop of Norwich humbly signified to the King by letter that he was destitute of the help of a suffragan, and prayed him to appoint either Gregory, Abbot of Leyston, or Thomas Manning, Prior of Batley, leaving the See to the King to name. The King replied by a mandate addressed to Cranmer; whereby he chose Manning, assigned Ipswich for his See, and bade the Archbishop consecrate him.§

The places assigned for Sees by the Act are numerous and well chosen; and it may be argued that if it were thought proper at the Reformation to have six-and-twenty suffragans, the number of suffragans must have been at least as great previously: for it was not the tendency of the sixteenth century to increase and multiply ecclesiastical officers. It is, moreover, important to observe that, within four years of the passing of the Act, half the Sees specified in it were actually filled: Thetford, Ipswich, Colchester, Dover, Penrith in Llandaff, Marlborough, Bedford, Bristol, Taunton, Shaftesbury, Berwick, and Penrith, to which may be added Hull and Nottingham, which was filled a few years later, making a total of fourteen Sees. After this very few suffragans seem to have been appointed during the Reformation, or subsequently, under the Act; and as the Act was conceived to have extinguished all other appointments than to the Sees named in it, there were no suffragans appointed otherwise. Thus, though the Act may have been well meant, the touch of uniformity abated and almost at last exploded an ancient and salutary institution of the Church. Most of the suffragans first appointed under the Act were of the number of the late religious, the monks, canons, friars of the dissolved religious houses: and before the Reformation those bodies supplied an exhaustless succession of persons fit to be consecrated and employed as suffragans: such persons seem often to have retained their abbeys or other religious houses *in commendam*, for their maintenance. By the Act suffragans were allowed to hold two benefices with cure for the support of their dignity; and, some years afterwards, under Edward VI., the more ancient system of Bishops of any sort holding any kind of benefice *in commendam* was ended, so far as I know, by an Order of Council.‖

Into the further history of Suffragan and Assistant Bishops I am incompetent to enter. But it will be seen that the disuse of an important institution is really to be dated from the Reformation; and that herein, as in greater matters, the Reformation has enjoyed the credit of having revived what in truth it well-nigh destroyed.

Chorepiscopi. *Antiq.*, Bk. ii, c 14. Suffragans were neither created nor revived in England by the Reformation; and the comparison between them and the ancient Chorepiscopi is unfortunate.

* 26 Henry VIII., c. 14.

† It may be observed that the term suffragan appears to be used in two senses—1. All Bishops are said to be suffragan in relation to their Archbishop or Metropolitan; and in this sense the Archbishop of York was held to be suffragan to Canterbury. Thus, in the twelfth century, Anselm was assisted in a consecration by his suffragans of York, Lincoln, Bath, Norwich, Chester, Chichester, and Durham (*Johnson's Canons*, 11, 30). 2. A suffragan Bishop is one who has a See in the diocese of another Bishop, to whom he is suffragan.

‡ These examples are from various places in Strype's *Life of Cranmer*.

§ The following were for a while Suffragan Sees:—Taunton (Bath and Wells), 1538; Shaftesbury (Sarum), 1537; Marlborough (Sarum), 1537; Bristol (Worcester), 1538; Dover (Canterbury), 1537; again, till 1558; again, 1569-97; Bedford (Lincolnshire), 1537-60; Shrewsbury (Lichfield), 1537; Ipswich (Norwich), 1536; Thetford (Norwich), 1536-70; Colchester (London), 1536; again, 1592-1607; Penrith (Llandaff), 1537; Hull (York), before 1552; again, 1553-79; Berwick (Durham), 1536-70; Penrith (Carlisle), 1537-9; Nottingham (York), 1567-70. —Wallcott's *Sacred Archæology*; Strype's *Cranmer*.

Strype, *E. M.*, iii., 344.

The Rev. W. W. English:—

DIOCESAN SYNODS.

There is a certain amount of prejudice against synods, and I believe it arises from a latent fear that they would restrict liberty; become seekers after heresy rather than promoters of peace. I take the opposite view. Law courts have power to punish, but no mission to teach. Synods have authority to teach, but no power to punish. The two are therefore complements, the one of the other. I do not, of course, mean that synods should take up the work of biblical criticism, but questions of doubt or complaint would often be referred to the synod, as the Church's authoritative voice, and the synod would simply have to declare whether in its judgment the Catholic creeds and canons of higher councils had been contravened, and as almost all doctrinal questions which have disturbed the peace of the Church in modern times have wisely or by good fortune been left open in the Catholic creeds, the diocesan synod, as a first voice of Church authority, would be bound to take a liberal and tolerant course. Its work would be quite different to that of the conference, with its lay element, and which would continue to exist side by side with the synod. It would, however, not only hear complaints from Church members and give advice in matters of dispute as to doctrine or ritual, it would have work of a constructive kind also to do, though this would be voluntary, or not legally binding upon the Church's members. Probably all the clergy would feel themselves morally bound to act in accordance with it if rightly set in motion—that is to say, with their own sanction first obtained. But its decisions would not be legally binding. We largely work upon this non-legal principle now, and must increasingly do so till the principle becomes general. Twenty years ago lay ministrations were hardly known or recognised in the Church—now they are general. It would not be easy to find an Act of Parliament authorising lay ministrations, neither would it be easy to find one forbidding them. The work of synods would be similar, and the necessity for revising them is this—the Church can no longer obtain useful legislation from Parliament. The whole weight of either political party is necessary to get any Church Bill through the House of Commons; but neither political party can command its whole weight for the furtherance of any sound Churchmanlike measure. What is possible to be got through is sure to be an injury to the Church. What is beneficial never can be got through. The Church is, therefore, driven, as it were by Divine Providence, to take religious work into her own hands, where it ought always to have been, and would have been, had she been faithful to her trust, for religious work does, and always did, belong to her and not to an outside secular assembly. No Churchman can recognise the fitness or right fulness of a secular Parliament to deal as it pleases with doctrines and forms of religious worship. This is work proper to the Church's synods. As to modern schemes for extending this evil or anomaly, I mean for enabling the laity or unprofessional men outside the Church, to deal with her doctrines and forms of worship, they all proceed upon the assumption that the Church has no real objective existence or spiritual independence, that the clergy as a profession have no professional rights, and that Scripture and antiquity are things not to be taken into account in this age; but I shall base my remarks upon the contrary assumption, not meaning, of course, that rateability and household accidents have not claims of their own, but that, among the claims which are their own, the settlement of doctrine or forms of worship is not one of them.

My remarks, however, must be confined to the *constitution* of diocesan synods, for the subject is too wide for me to deal with more than one point. And the position of the presbyter in synods is the one point of greatest interest. He is already shut out from a place in Parliament; and if some of our Bishops succeed in shutting him out of diocesan synods also, he will be in a pitiable plight indeed. The 23,000 clergy, who have given themselves to the work of the ministry, and by consequence shut themselves out from all other professions or means of living, are virtually, though the most deeply interested parties, without any means of making their voices heard in legislative matters touching specifically themselves. No other profession in the world is, in like manner, legislated for, talked about, and dealt with. But I shall hope to prove that participation, and an active voice in Church legislation, always was a right inherent in the office of presbyter, and the revival of synods will be the first step towards giving them back this right of which they have unjustly been deprived.

In Scotland a fair sample of the primitive diocesan synod is retained. In England we have had three since 1851, and they have not been alike. In the Exeter synod in 1851, there was freedom of debate, and resolutions were left to the body of the synod. In the two more recent synods of Lincoln and Manchester there was not freedom of debate, and resolutions were not left to the body of the synod. I must, therefore, say that I think we had a fairly primitive synod in Exeter in 1851, and that we have not had a fair synod in Lincoln and Manchester in 1871 and 1881. I will ask permission to state the grounds of my belief, and I very much regret having to differ from the views of a Bishop so much, and so deservedly respected, as the Bishop of Lincoln. But my contention is that synods were either suppressed altogether, or changed in the Middle Ages, and that we, as English Churchmen, cannot safely rely upon those Roman Catholic authorities quoted or referred to in the Bishop of Lincoln's address. I believe the Roman system of Church government to have swerved very greatly from primitive practice. In the Primitive Church the presbyter had so great a share in the government of the Church that St. Augustine dreaded the office. In the Mediæval Church the presbyter is found stripped of much of his ancient rights. I object, therefore, to a precedent for a diocesan synod being sought for in that part of Church history where the presbyter is known to have occupied an altered position.

The Bishop of Lincoln refers in footnotes nine different times to Gavantus, and says his is "the most complete work on the constitution and proceedings of diocesan synods." But Bingham, a standard English authority, takes a very different view. In the preface to his nine volumes of *Antiquities*, he refers to this Gavantus, with others, and gives reasons for thinking him to be untrustworthy. He charges him and other mediævalists with imperfection and misleading statements, using the spurious epistles of the ancient Popes, and making it his chief aim "to varnish over the novel practices of Rome, and to put a face of antiquity upon them." Even Cardinal Bona, he says, could not refrain from censuring such writers who "measure all ancient customs by the practice of the present times, and judge of the primitive discipline only by the rules and customs of the age they live in." (Preface to *Antiquities*, xxvii.)

Bingham, in the body of his work, makes further reference to these mediæval authorities, and says:—"Little regard is to be had to these modern authors who pretend to say that presbyters had not power to sit in the presence of their Bishops, which is confuted by the acts and canons of almost every ancient Council and the writings of every ancient author." (Bk. II., c. xix., s. 5.)

And these words of Bingham are fully corroborated by the customary form of address to a diocesan synod in the tenth century, as directed by the canon contained in the collection of laws attributed to King Edgar. Prebendary Joyce gives it in his *England's Sacred Synods*, and in his letter to the Bishop of Derry on the *Crisis in the Church of Ireland*; it is to be found in Wilkins' great work on English Councils (*Conc. Mag. Brit.*, Vol. I., p. 225, *Canon* 3), and is as follows:—"Very Reverend Priests and Brethren,—Now that our prayers have been offered up to God, I bid you with an holy exhortation, and in God's name I desire you, to hear reverently, and consider faithfully, all such matters as I shall propose to you concerning God, the discipline of the clergy, and the maintenance of pure morals. And if perchance any of you should dissent from my propositions, let that man, avoiding all admixture of strife, submit those subjects on which he feels a doubt to the *common judgment of all*, so that under God's guidance he may receive instruction himself, or impart it to others."

This form of address to a diocesan synod in the tenth century, shows that at that time, and for generations previous (for it was an old customary form of address), the synod was open to free discussion, and matters of doubt were submitted to the "common judgment of all." There may not have been actual division into majorities and minorities, but the sense of the synod was ascertained in some way; and the decision was that of the body, and not of the individual Bishop, apart from the body or in opposition to it. I am unable to find any instance in early times of a Bishop giving a decision in synod, independently of the presbyters, or in opposition to them. And anyone reading over Johnson's translation of the *Laws and Canons of the Anglo-Saxon Church*, though it does not contain all to be found in the great work of Wilkins, will find all orders of the clergy concurring in the decisions of synods, and both presbyters and deacons signing the decrees like the Bishops. There are not only, therefore, the objections, so forcibly expressed by Bingham, to such authorities as those on which the two recent synods of Lincoln and Manchester were based, but there is this actual difference or antagonism between the principles and rules laid down in the one case and acted upon in the other. The mediæval synod had no likeness to the primitive synod, or the Anglo-Saxon synod. The position of the presbyter had undergone a complete change, half the rights belonging to his office had been taken away. And the question for English Churchmen, now that synods are being revived, is, whether the Roman *shadow* of a synod, as known to the Middle Ages shall be revived, or the primitive *substance* known to earlier times. I make no apology here for advocating the substance in place of the shadow, and what I believe to be the rightful position of the presbyter, and I shall add to the authorities already cited, some further evidence and facts, which I venture to think bear out my contention.

In the Acts of the Apostles there is mention both of a diocesan synod and a provincial synod—not in name, of course, but in fact—but of the diocesan synod nothing more is said than that Paul went in unto "James, and all the presbyters were present" (xxi. 8). The account, however, of the provincial synod is fuller, and we gather that the Church, by a Divine instinct, made appeal in a case of doubt to both Apostles and presbyters—and that "the decrees for to keep" were "ordained" or drawn up by the joint authority of Apostles and presbyters and sent forth in their joint names. Nor can I find that this principle of government was seriously impugned till the Middle Ages.

In the *Apostolic Constitutions* (Bk. II., c. xxviii.), presbyters are called the "Sanhedrim and Senate of the Church." In the writings of St. Ignatius, "the admirable Bishop" is always joined with "the well-compacted crown of the presbytery" (*Ep. Mag*, c. xiii.) St. Cyprian, addressing the presbyters and deacons, speaks of "a *common* plan for the administration of the Church," and the presbyters and deacons, replying to S. Cyprian, speak of their being not so much judges, as *sharers* in your counsels" (Ep. xxx). This all implies a very close agreement in the early centuries between the bishop and the presbyter. We do not meet, of course, with the terms diocesan synod in the early centuries, there being no dioceses then to supply the terms. A town and the surrounding villages were usually under a Bishop, and the district was called by another name (paroichia). The council of presbyters, answering to what was later on called a diocesan synod, was variously named: by St. Cyprian, it was called, "the sacred and venerable bench of the clergy;" by Origen, "the Bishop's counsellors" and the "council of the Church;" by St. Jerome, "the Church's Senate, and the Senate of Christ;" by St. Chrysostom, "the court and the Sanhedrim of the presbyters," because, says Bingham, "though the Bishop was the prince and head of the ecclesiastical assembly, and nothing could regularly be done without him, yet neither did he ordinarily do any public act, relating to the government and discipline of the Church, without their advice and assistance" (Bk. II. c. xix., s. 7). The "presbytery" and the "consistory," were also terms commonly used for what is now called a diocesan synod. They were not used, I think, for a Cathedral Chapter.

In the fourth century presbyters still sat with Bishops in the consistory or diocesan synod, Pope Siricius acting as Cornelius had done before him. Jovinian was censured, condemned, and finally expelled the Church with the advice of the presbyters in Council. Sinesius, Bishop of Ptolemais, acted similarly in regard to the Profect of Pentapolis. His case was first laid before the consistory or diocesan synod, and, with consent of the presbytery, excommunication was pronounced. The Bishop calls this, not his own act, but "the act of the consistory or Sanhedrim of Ptolemais (see Bingham, Bk. II., c. xix., s. ii). Bingham says, "The first ages afford the most convincing proofs of the Divine harmony between the Bishop and the presbyters. For anyone that ever looked into the writings Cyprian must acknowledge that at Rome and at Carthage, the two great Churches of the West, all things were thus transacted by joint consent." (s. 8)—and "joint consent" could not possibly be the same thing as "fatherly" commands on the part of the Bishop, and "filial" obedience on the part of the other clergy. St. Cyprian would not ordain a subdeacon or reader without the assent of the presbyters. Cornelius at Rome acted in like manner. Epiphanius observed the same rule at Ephesus. The deposition of Arius was undertaken with consent of both presbyters and deacons. So was it in the condemnation of Origen. In fine, says Bingham, "it appears that this was an ancient privilege of presbyters to sit and deliberate with Bishops, both in their consistorial and provincial councils. And if we ascend yet higher we find matters transacted thus *ab origine*" (*ibid*).

It is impossible to look at these facts and not feel that things were different in the Early Church to what they are now. In the fourth century some think the power of the presbytery was less than in the second. In the twelfth it was certainly less than in the fourth. In a pamphlet, published in 1878 by the late Mr. Scudamore, on the *Diocesan Synods of the Earlier Church*, he speaks of a departure from earlier practice creeping on in the twelfth and thirteenth centuries, and says the Bishops had then begun, *more Romano*, "to dispense with the advice of the clergy, and simply proclaimed their own decisions to the synod." He gives examples of this changed tone and language from synods held in 1239, 1255, and 1256, but adds, "nevertheless we still meet with faint traces of the earlier and better practice, as in the record of the Synod of Man in 1239."

But I am unwilling to admit that the constitution of diocesan synods can be considered apart from the position of the presbyter in the higher and larger councils of the Church. The diocese is a *unit*, the province is simply the *aggregate* of diocesan units. The principles of constitution and government cannot, therefore, be different or contrary in the two. Our convocations or provincial synods ought to supply the principles which constitute and govern the diocesan synod; otherwise the gradation of synods would be fundamentally inconsistent with itself. And I apprehend this is the ground for lately speaking as some have done of the English Convocations as something anomalous. But our Convocations are more easily defended than this form of attack. The taxing of the clergy never formed an essential part of our provincial synods, and the same may be said of Bishops sitting apart in the Province of Canterbury. These so-called anomalies are excrescences, not parts of the original body. Bishops and presbyters always sat together in the earlier Councils, great and small. And in proof of their voting and signing decrees in common, it will be sufficient merely to name a dozen examples between the third and eighth centuries—as the Councils at Alexandria in 230, Rome 255, Carthage 256, Antioch 264, Arles 314, Toledo 400, the Council under Hilarius in 461, under Felix III. 487, under Symmachus 499, and under Gregory II. in 715. There is abundance of precedent for our Convocations in these great Councils, to say nothing of the synods in the Anglo-Saxon Church. In the Council under Gregory, Bishops, priests, and deacons all signed in the same form of words. In the Council under Symmachus there were sixty-seven presbyters and six deacons, and they all subscribed as the Bishops did. Bingham gives a larger number of proofs as to this; and there are important Councils mentioned by Hefele, not referred to by Bingham, which might be cited as proofs also. But what shows that the presence and acts of presbyters in larger Councils was not an occasional thing, nor depending upon the goodwill of Bishops, is the fact that in Constantine's *Tractoriæ, or Letters of Summons*, presbyters were cited, by *imperial edict*, to appear as well as the Bishops. Chrestus, Bishop of Syracuse, was commanded to bring with him two of the "second throne," the second throne being at that time a common expression for presbyters, Bishops occupying the first (never in early times the only) seat of government. "But, notwithstanding all this" (says Bingham), "Cellotius, the Jesuit, and some others, have the confidence to assert that presbyters were never allowed to sit with Bishops in Council. Bellarmine does not go so far, but only denies them a decisive voice there, in which assertion he is opposed, not only by the generality of Protestant writers, but also by Habertus and other learned defenders of the Gallican liberties in his own communion. So that it is agreed on all hands by unprejudiced writers, and curious searchers of antiquity, that presbyters had liberty to sit and deliberate wih Bishops in provincial Councils" . . . . and "anciently the privilege of sitting and voting in general Councils" also. (Bk. II., c. xix., ss. 12, 13.

The argument put forward by Bellarmine, Hefele, and Romanist advocates generally, namely, that the presence of presbyters is admitted, while the decisive voice or voting power is denied them—is fully answered and refuted by a mass of facts in the pages of Bingham—and Hefele himself is able only to adduce a small bit of negative evidence in favour of his contention, while he shuts his eyes to the large volume of facts, in his own pages, which destroy altogether the validity of the argument.

But the practical point for us as English Churchmen is this:—The revival amongst us of the mediæval synod, in place of the primitive synod, would be a great and serious loss. For there is hardly an evil from which the Church is suffering, which might not have been obviated or cured had bishops and presbyters, after the example set them in the Acts of the Apostles and in the Primitive Church met together in counsel, and consulted for the Church's welfare. Convocation, where alone the presbyter has retained a foothold, has been ignored or disregarded in legislation, and from this has sprung, not unnaturally, a state of things bordering on revolution. The spirit of opposition shown towards modern legislation is not owing to any question of vestments, but to the authority professing to regulate them. It is therefore much deeper, and far wider, than any mere question of vestments. There was a maxim, known to Hooker, that what touches all, by all should first be approved—but in ignoring the constitutional rights of the clergy in Convocation, and insisting upon acts affecting public worship being passed without them, it seems to have been a leading thought in this age to turn this maxim (*Quod omnes tangit, ab omnibus tractari et approbari debet*) upside down. Under these circumstances, and in the face of the spirit of opposition, which has been aroused, and is being every day aroused, to revive the mediæval synod in place of the primitive synod would be like adding insult to injury. The feeling of wrong would be accentuated. And it would be better for synods to slumber in the grave of negligence, or forgetfulness, than to exhume them in a form which could only aggravate existing evils. On the other hand if they were revived in the primitive form the spirit of opposition to legislative authority would be shorn of its strength, peace would come back to the Church, and her usefulness and efficiency would be extended in every way.

(*Continued on page* 659.)

An emblem of a primitive cult, which in varied forms appears in the mythology of India, Greece, Egypt, and the Semitic peoples among others, and which in India has survived to the present day, has recently been placed for a time in the collection of Mr. Bryce-Wright, the mineralogist, of Regent-street. This curious jewelled symbol of the reproductive powers of nature, which to Anglo-Indians is known as the Hindu "Lingam God," is formed of a fine pear-shaped chrysoberyl or cat's-eye stone, representing the Linga of the followers of Siva, set in a great yellow topaz, as an altar, the Yoni or image of fertility of the followers of Vishnu. A band of diamonds encircles the setting of the topaz, which is about 1¾in. in its greatest length, and below, round the stand of gold, in form a truncated cone, are placed in obvious symbolism nine large precious stones—a ruby, a sapphire, a pale yellow chrysoberyl, a pearl of coral, a pearl, a hyacinthine, or deep amber-coloured garnet, a pale yellow sapphire, an emerald, and a diamond. The gold is of 22 carat fineness, and the height of the whole idol is 2¾in. According to writers on precious stones, the cat's-eye chrysoberyl is a gem held in esteem among the Hindoos next to the diamond, and it is regarded by the common people not only as a charm against witchcraft, but as conferring good luck on the possessor. This one is of dark brown, the mobile ray of opalescent light crossing the height of the stone in an oblique direction. Its history can be traced for 1,700 years, and an admirer of the gem has tried to compute the number of millions of Hindoo women who had journeyed from all India to pay their devotion to the god in the 1,000 years before it was seized by a Mohammedan conqueror, and placed in the Mogul treasury. On the breaking out of the Mutiny in 1857 it was removed by the Queen of Delhi, and she parted with it to the present owner.

Mr. T. J. Osborne writes from Hastings-lodge, 171, Brixton-road, S.W., Oct. 12:—"I have at the present time several ripe strawberries growing in my garden, and, should the weather continue fine, shall have many more."

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HISTORY OF THE WEEK.

The situation in Egypt remains unchanged. The English troops are being withdrawn from the country, and very soon only the force that is destined to act as an army of occupation will remain. The trials of ARABI PASHA and those implicated with him in the rebellion are proceeding before the native tribunals. It may safely be conjectured that ARABI PASHA will escape with his life. It is abundantly clear that ARABI PASHA is really in sympathy with the national opinion of the Egyptian people, so far as national opinion exists in Egypt. It has been necessary on behalf of the Imperial interests of England to stamp out the aspirations of Egyptian nationality that ARABI PASHA represented; but a Government of English Radicals can scarcely consent to inflict the punishment of death on one who has simply carried out principles that they are in the habit of glorifying. Of the plans of the English Government for the reorganisation of Egypt nothing is known. And it is quite time for action, if the time has not yet come for formal declarations and official despatches. The English people are likely to turn out Mr. GLADSTONE and his Government if it is found that any attempt is made to carry into effect the principles of disinterestedness that Mr. GLADSTONE unctuously proclaimed at the opening of the campaign. For the sacrifices of life and treasure in Egypt the practical common sense of the English people demands commensurate advantages. English preponderance in Egypt must be firmly established in fact, whatever fictions may be preserved. To the attainment of this end it is already apparent that there will be no practical obstacles. The clamour of a few French journals for the maintenance of the Dual Control and French supremacy in Egypt in no way represents French opinion. France has formally resigned its pretensions in Egypt, and cannot now renew them. The French Government will be contented, if England acquiesces in the abolition of the capitulations in Tunis, to acquiesce in accomplished facts at Cairo. The opposition of English Radicalism threatens far more danger to a satisfactory settlement in Egypt than the hostility of Continental Powers. There is always the risk that Mr. GLADSTONE's Government, after satisfying English patriotism by the vindication of English interests, will gratify English Radicalism by their subsequent abandonment, and will scuttle out of Egypt as they scuttled out of Afghanistan and the Transvaal.

The distribution of honours consequent on the successful campaign in Egypt has commenced. Sir GARNET WOLSELEY is raised to the peerage, amidst the general conviction that the honour is well deserved. But there is an uneasy feeling abroad, which it is useless to ignore, that want of taste has been shown in bestowing a similar reward upon Sir BEAUCHAMP SEYMOUR. It has been currently reported that Sir BEAUCHAMP SEYMOUR, with a tact and good-feeling that would be generally approved, has declined the offer that has been made. It would be, in fact, something of a national scandal if a title of the English peerage were to be associated with the bombardment and destruction of Alexandria. This is not, to say the least, one of those exploits of naval warfare that deserve to be commemorated in such a manner. The names of NELSON, CAMPERDOWN, and ST. VINCENT suggest very different memories. Sir BEAUCHAMP SEYMOUR is an excellent officer who has admirably discharged his duty, but neither the naval demonstration at Dulcigno which ended in farce, nor the naval demonstration at Alexandria which ended in tragedy, constitutes a claim to the peerage. If Sir BEAUCHAMP SEYMOUR is raised to the House of Lords, it will be felt that the greatest honours that the country can bestow are being made unpleasantly cheap by the Radical Ministry.

The political speeches of the week have not been of any particular significance or importance. Conservative speakers, in dwelling on the Egyptian war, have taken care to point out that the war was rendered inevitable owing to the want of vigour, and the hesitations and vacillations that were so long manifested by English diplomacy. But criticisms on the origin of the war may well be abandoned, since they have ceased to possess any particular interest for practical politicians. It is of far more importance that Conservatives should lose no opportunity of show-

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ing how complete a justification the Radical Ministry has furnished for the policy that was most loudly condemned when pursued by a Conservative Government. The Egyptian war affords striking proofs of the profligate hypocrisy of the denunciations of the Beaconsfield Administration by Radicalism when in Opposition that cannot be too often and too forcibly commented upon. It is well, too, that at Conservative meetings as well as in the Conservative press expression should be vigorously given to the demand that England shall obtain commensurate advantages for the sacrifices incurred in Egypt. Lord Northbrook, speaking on the subject, has echoed the sentimental follies which Mr. Gladstone long ago proclaimed. It is open to Ministers to talk as much hypocritical nonsense as they choose provided only that they do not act up to it. It is apparently a satisfaction for Mr. Gladstone and his colleagues to affect that they have gone to Egypt in the interests of the Egyptians, and in deference to the promptings of an unselfish philanthropy; but in their anxiety to parade their virtues the hard truths of the situation must not be neglected. It is essential that the Government shall secure English preponderance in Egypt, and this can only be done by utterly disregarding in action the sanctimonious assurances of rhetoric. Inconsistency of this kind, however, is what Mr. Gladstone fails to display when once the necessity is recognised.

It may be assumed that nothing more will be heard of the scheme for a Channel Tunnel, and that the advantages of England's insular position will not be wantonly sacrificed in order to make the fortunes of a few speculators, and to save a few travellers from sea-sickness. The vigorous manner in which this fantastic scheme has been pushed forward, and the knowledge that a Government held office not altogether influenced by the considerations of common sense, have undoubtedly inspired some alarm lest the company of which Sir Edmund Watkin and Lord Richard Grosvenor are the well-known representatives should obtain the Parliamentary authority that has so industriously sought. The publication of the Blue Book containing the statements of the opinions held by the Duke of Cambridge and Sir Garnet Wolseley must, however, prove decisively fatal to the scheme. The military arguments are so obviously conclusive that no attempt is likely to be made to meet them. Immunity from sea-sickness is doubtless an excellent thing, but immunity from invasion is a better. The national advantages of a Channel Tunnel would be absolutely trivial; at what a cost they would be purchased has now been elaborately demonstrated.

Mr. Buxton, the Chairman of the London School Board, has, in view of the approaching elections, prepared an exhaustive review of the work that the School Board has accomplished. Mr. Buxton evidently views the question of education from the point of view of the amiable enthusiast. It is not probable that the ratepayers will study the verbose manifesto that he has put forth. If they did, they would find in it ample justification for the main charges that are preferred against the School Board system, and the London School Board in particular. The extravagance of the system is notorious, but no attempt is made to excuse it, and no prospect of greater economy is held out. The fact that the Board schools, whilst certainly not superior in efficiency, are conducted at far greater expense than voluntary schools, is an awkward evidence of the incapable and extravagant management of Mr. Buxton and his colleagues. Mr. Buxton now suggests that school fees might well be entirely abolished, and the School Boards made quite free. The voluntary schools which even now have a hard struggle for existence would, in that case, entirely succumb. And the consequent increased charge to the ratepayers would be something more than the £100,000 a year upon which Mr. Buxton calculates. The present system already tends to pauperise the population, and certainly any extension of eleemosynary education is to be from every point of view deprecated.

THE COMING SESSION.

In a few days Parliament will once more come together for the avowed purpose of considering the proposals of a Radical Ministry for abolishing the liberties of the House of Commons. Parliament meets in order that the *clôture* may be made a British institution, and in order that next year well-known projects of Radical legislation may be forced through the Lower House without adequate discussion, or with only so much discussion as may seem sufficient to a Radical Prime Minister and the former Whip of the Radical party. Militant Radicalism indulges in congenial hypocrisies on the subject of the *clôture*. The impossibility of conducting the business of the nation in consequence of the tactics of obstruction that are pursued by an infinitesimal minority is the plea upon which the revolutionary innovation which Mr. Gladstone proposes upon English constitutional rights is urged and recommended. But it is an open secret that the real object aimed at is the achievement of the matured designs of Radicalism. There are various schemes of Radical legislation—notably the establishment of household suffrage in the counties, and a redistribution of seats, carried out in the interests of Radicalism—which it is thought imperative should be passed at present, when the Radicals command an exceptional and fortuitous majority in the Lower House. And it is in order that these may be passed easily and expeditiously that exceptional restraints on the freedom of debate are called for. If the avowed object of Mr. Gladstone were the real object, the establishment of the *clôture* by a bare majority would not be demanded. The compromise offered to Sir Stafford Northcote would be adhered to. But since that compromise was proposed much has happened. The Treaty of Kilmainham has been concluded, and Mr. Parnell and his followers are expected to pay the price of the Arrears Bill and of their release from gaol by voting in favour of the *clôture*. The duty of the Conservative party, in face of the immoral coalition and the immoral compact by which the liberties of Parliament are threatened is clear. It devolves upon Sir Stafford Northcote to offer a relentless opposition to the endeavour to destroy the freedom of debate. It is to be hoped that the rank-and-file of the Conservative party will in the ensuing contest show a clearer sense of their duties and obligations than was manifested in the memorable divisions that marked the close of last Session.

Whatever the hopes of the Government may be, it is quite certain that the attention of Parliament, when it once more comes together, will not be confined to the consideration of the Rules of Procedure. The Egyptian War will have to be discussed, and it is to be presumed that the Government will be prepared with a statement of the policy that is to be pursued in Egypt, and with particulars as to the way in which it is proposed to defray the expenditure of the war. There is little doubt that Conservative criticism will find abundant room for animadversion on the causes that rendered war inevitable; but it seems desirable that more attention should be given to the future than the past. Whether the war might have been avoided may be a subject for academic discussion, but on the question of the necessity of obtaining adequate compensations in Egypt for the sacrifices that have been made there is an urgent necessity for a clear manifestation of public opinion. It will devolve upon the Conservative party to give due representation to the national sentiment on the subject of the future of Egypt. There is reason to dread that the present Ministry, after making war to satisfy the irresistible popular demand that the Imperial interests should be upheld, will in making peace pander to the feeble sentimental impulses of their Radical supporters that they have thus far neglected and outraged. It is just possible that a settlement of Egypt that may commend itself to a Radical Ministry may not be approved by the English nation—which is not largely composed of fools, fanatics, and philanthropists. And the present meeting of Parliament comes opportunely in order that public opinion at the crisis of the Egyptian question may be duly weighed.

It is, of course, impossible that Parliament should meet at the present time without being compelled to discuss Irish affairs. In the present condition of the Irish Home Rule party, with internal dissensions and failing funds, abundant reasons exist to induce its Parliamentary representatives to force on public attention Irish grievances and Irish claims. The opportunities are not likely to be neglected, and it already seems possible that Ireland and Egypt will occupy more of the time and attention of Parliament than the Rules of Procedure, to which Government desires that consideration shall be restricted. And, after all, far greater importance attaches to the due discussion of Irish and Egyptian affairs than to the settlement of the Rules of Procedure. Parliament through centuries has done its work without the aid of the *clôture*, and it is, perhaps, not too much to hope that the liberties of the Lower House may yet be safe for many future sessions from Radical aggression.

BRITISH CREWS ABROAD.

The Archbishop of York appears to have found that seamen are not indifferent to Church matters, as they appear to have objected to the Army alone being named in the Thanksgiving prayer for the successful operations in Egypt. When, some few years ago, a special service of Intercession for those at sea, for use in stormy weather, was introduced into some dioceses, sailors rejoiced that it was no longer necessary to go to Dissenting chapels when winds were high to pray for comrades in distress. When told that sailors were included in the Litany as those who "travel by land or by "water," they failed to recognise themselves under the designation, quite as much as under the word "Army" used by the Archbishop. That sailors thus value the Church's ministrations when they can get them makes it all the more pitiful that they are so frequently overlooked. Besides the armed forces of the Crown, there are several thousand merchant-seamen and firemen employed in the Expedition to Egypt. But amongst the many thoughtful arrangements no provision whatever is made for the spiritual needs of that splendid fleet of British transports in Egyptian waters. No clergyman has been appointed to minister to the crews, whether in the Suez Canal or at Alexandria. And nobody thinks it necessary that the souls of the crews of those hundred and more splendid steamships should be cared for, although employed under the Crown.

The Bishop of Gibraltar has just issued a pastoral letter to the clergy and laity of his widespread diocese, two-thirds of which is taken up with an appeal to merchants, shipowners, colliery-proprietors, and all interested in British seamen, for funds to supply religious ministrations on board their ships when in foreign ports. The disestablishment of consular chaplaincies has at least worked a negative good for seamen, in that it removes a hindrance to the formation of seamen's chaplaincies at foreign ports. So long as they existed, the Consular Chaplains might have been supposed to itinerate from ship to ship, and hold services afloat; whereas, with very few exceptions, the forecastles of British ships were never visited by them. Even when the crews landed, and attempted to enter the consular churches, they found themselves treated as "strangers," the seats being appropriated to residents. In some cases, a slovenly service was conducted in an inconvenient room for seamen, but the attendance was usually as small as the attraction.

The Bishop of Gibraltar enumerates sixty ports in his diocese frequented by British ships; in very few of these ports are services held afloat, or any adequate steps taken to invite seamen to churches on shore. The Bishop states, on the authority of the Board of Trade, that 98,320 seamen and firemen called at the island of Malta in 3,373 British vessels in the year 1881. For these the Missions to Seamen Society furnished the Civil Chaplain with a Scripture reader and a boat and boatman, at an annual expenditure of £135. But Gibraltar was visited by 95,535 men, the crews of British vessels, in the same year, and there was no religious agency whatever for service afloat. Bilbao was entered by 3,086 British vessels, manned by 46,581 men. Here a zealous chaplain is maintained, partly by the Missions to Seamen Society and the Colonial and Continental Church Society, who has made himself the personal friend of the captains, officers, and crews. Lisbon comes next in British nautical population, the Tagus being entered by 1,013 British vessels, manned by 29,152 men. Here the British Chaplain takes an active interest in seamen, and has been assisted during the past eleven years by the Missions to Seamen Society to a Scripture reader for the exclusive service of the shipping, at a cost of £100 a year. The number of British seamen entering the other ports of the Gibraltar diocese are vastly more numerous than the English residents, who receive the lion's share of the chaplain's services where there happens to be one. The present Bishop of Gibraltar has laboured incessantly, and with some success, to get the spiritual needs of British seamen in Mediterranean ports attended to. But deducting £700 a year granted by the Foreign Office to five remaining Consular Chaplaincies, the Gibraltar diocese receives only £715 from outside in support of pastoral work among British seamen, and of this nearly one-half comes from the Missions to Seamen, which has in addition made this year a grant of £50 towards the stipend of a Reader for the shipping at Marseilles. The Bishop of Gibraltar well says: "All who have had "experiences of ministerial work among "sailors affirm that, though it be hard, "perilous, and at times disappointing, heart-"breaking work, yet patience, courage, and per-"severance earn rewards which far more than "compensate for all the roughness, all the "exposure to cold and storm, all the difficulties, "toil, and danger which the work frequently "entails. The reward consists in the hearty "welcome given by the sailors when confidence "and goodwill are won, in the gratitude of their "warm hearts for interest shown in their "welfare, in the moral and spiritual im-"provement which self-denying labour in "their behalf never fails to produce. In "harbours where the sailors receive minis-"terial attention the old drunken habits of the "sea are observed gradually to disappear, habits "of sobriety, habits of thrift, habits of devotion "taking their place. The very men who before "had been missionaries for evil, on whatever "shore they landed, not seldom are converted "into missionaries for good."

The Scandinavian Church is far more careful of its sailor-sons in foreign ports. Our own shores, as well as those of other countries, are studded with little sailors' chapels, served by Scandinavian ministers appointed primarily for the service of seamen. In their ships Divine worship is the rule. Their crews are much more staid and religious than our own, being so much better cared for. All praise then is due to the Bishop of Gibraltar for devoting sixteen pages of his Pastoral Letter to the claims of British seamen to like care at the hands of the English Church. "Our Church," he says, "holds rank and title as the National "Church. In what better way can we justify "this her title and rank as the National "Church of a country which is the largest "mercantile power in the world than by "making strenuous efforts to promote the true "welfare and recover the affections of her "sailor sons?"

We are enabled to state positively that the Marquis of Salisbury has no intention whatever of visiting Belfast. His Lordship expressly declined the invitation to do so when it was first issued.

We learn that there is no foundation for the statement that Viscount Cranborne at present intends to become a candidate for the Parliamentary representation of Hertfordshire.

In spite of the *Times'* denial that the Deanery of Windsor was "offered" to Dr. Liddell, we have excellent authority for believing that a communication was made to the Dean of Christ Church on the subject, and in the manner we stated last week.

We understand that a marriage has been arranged between Viscount Curzon, eldest son of Earl Howe, and Lady Georgiana Churchill, second daughter of the Duke of Marlborough, K.G.

We regret to learn that the Hon. Wallace Cochrane-Baillie has met with a serious accident at Lamington, having been shot in the eye while grouse-driving. It was at first feared that the eye would be lost; but we are glad to hear that, according to the latest accounts, hopes are now entertained of Mr. Cochrane-Baillie's complete recovery.

It has repeatedly been pointed out in how many instances Mr. Gladstone has adopted, with reference to Egypt, the very policy of his great predecessor, which he once denounced so violently.

The triumph of the Beaconsfield policy is now to be rendered complete, if we may judge by the arrangements for settling Egyptian affairs which have now, we believe, been decided upon by the Liberal Government.

We understand that in the first place the Government intends to keep a permanent garrison of from five to six thousand men in Cyprus, from whence in case of need they could, of course, be landed in Egypt in the course of forty-eight hours.

It is also, we learn, contemplated by the Government to purchase from the Porte the Tribute at present paid by Egypt to the Sultan as Suzerain.

The capitalised value of the Tribute will first be estimated. The actual price to be paid down would probably be about one-half the nominal sum, and the ultimate profit to the British revenue would thus help to cover the expenses of the Egyptian Expedition.

Another scheme is, we understand, not unlikely to be adopted by Mr. Gladstone. It is that of guaranteeing an Egyptian Loan for fifteen millions sterling, ten millions of which would defray the War Indemnity to be paid to this country, while the other five millions would cover the expenses of compensation for damage done to property during the late troubles.

The loan thus made under British guarantee would be to all intents and purposes a British loan, and would, therefore, bear a low rate of interest.

The Egyptian Government would then become liable to pay about £450,000 annually to the British Treasury—a burden which the Egyptian revenue is well able to bear over and above the amount of the Tribute.

We hear, by the way, that on the Stock Exchange Mr. Goschen's "Unified Egyptian Debt" is commonly known as "British Four per Cents."

The Anglo-French Control is, of course, a thing of the past, and will not be revived.

We hear on the best authority from Paris, that the leading French capitalists, and others interested in Egypt, are perfectly satisfied with the new settlement.

Even M. de Lesseps has abated his opposition to English ascendency.

The return of the French officials to Egypt, so unfavourably commented upon in some quarters, is a mere matter of course. Each of these Frenchmen owns a contract with the Egyptian Government; and the obviously proper method of getting rid of them is to give each official a proper notice of the termination of the contract. There need be no difficulty in the matter.

We have always advocated a British Protectorate for Egypt; and that is practically what the arrangement now to be made amounts to.

The influence of the British Consul-General will henceforth be paramount. The last shred of Turkish suzerainty will happily disappear when the Tribute is bought; and with British guarantees for Egyptian loans, a British military force only two days' distant from Alexandria, and British officers commanding the gendarmerie, the rapid development of Egyptian prosperity under British protection may be confidently expected.

The Caisse de la Dette Publique, which is composed of the representatives of six Powers, will for the future have charge of the financial affairs of Egypt.

We think it very desirable that the Egyptian railways, now under the joint control of one Englishman, one Frenchman, and one Egyptian, should be taken over by the British Government. The manner in which they are at present managed is, as may be easily understood, far from satisfactory, while, from pecuniary reasons, it is impossible, under existing circumstances, to improve their condition. In English hands they would doubtless be worked successfully enough.

It is now known, from private sources, that Sir Garnet Wolseley, some days before the battle of Tell-el-Kebir, was exceedingly unwell.

It was not without the deepest sense of responsibility that the British General took the resolution to order the grand advance by night upon Tell-el-Kebir. According to an eye-witness, Sir Garnet paced nervously up and down for at least an hour before issuing his fiat.

A distinguished military critic declares that the magnificent night-march *in line*, on the 12th of September, is a thing unparalleled in the annals of warfare. Only perfectly disciplined troops, commanded by officers of the greatest ability, could have performed such an exploit.

Sir Garnet Wolseley expected, we hear, to leave Alexandria on this day week, the 21st instant; but he will now probably be delayed some days longer.

The worship of the "Holy Carpet"—a relic of idolatry even older than Mahomet—at which the British troops, acting on behalf of Mr. Gladstone's Government, prominently assisted a few days ago, has greatly shocked that gentleman's Radical Church supporters, who are quite, *quite* sure that good Mr. Gladstone cannot possibly be responsible for anything so shocking.

We agree that it was shocking enough. But, on the point of responsibility, we shall leave our excellent friends to settle the business with the "Moral" Government whose ardent supporters they have hitherto been.

We have trustworthy private advices, according to which the German Chancellor has expressed himself warmly in favour of the British settlement of Egypt.

Many have been the stories afloat for months past as to the origin and nationality of Arabi. We believe there is no doubt as to his being sprung from the fellaheen. His brother is at the present time at work in the service of Mr. Edward Easton, at Cherbine.

We print in another column an important letter from Mr. Edward Easton, C.E., on the feeling prevalent in Egypt towards the English. No foreigner has better opportunities of knowing the facts of the case; and it is remarkable that, out of the various localities with which Mr. Easton is connected, in only one has any wilful damage been caused to property, and that was in a part of the country under the immediate influence of Arabi's troops.

The failure of the attempt to combine the Irish labourers into one great organisation with the tenant-farmers becomes every day more obvious.

Mr. Davitt's Wexford speech in abuse of the Land League shows how wide the breach is between, on the one side, the party which advocates "nationalisation" of the land, and on the other Mr. Parnell and the tenant-farmers.

We still hope that the breach between the tenant-farmers and the labourers may be turned to good account. What is certain is, that the labourers will not coalesce with the tenant-farmers. What is still uncertain is, whether they will adhere to Mr. Davitt and the Socialist programme, or make common cause with the landlords, to the mutual advantage of both parties.

The latter consummation is that which we earnestly desire to see brought about. Surely there is still hope that the Land Corporation may form a nucleus for effecting such a combination.

From correspondents in Ireland we hear that the exasperation of the duped labourers is extreme, and will, it is feared, reach a culminating point during the winter. Mr. A. M. Sullivan declared at Boston that "this winter will see a great struggle in Ireland."

A well-informed correspondent writes:—"Parnell would be glad of an agreement with Gladstone; but Davitt and Dillon will squeeze Parnell, who in his turn will make larger demands as the price for supporting the Government. I think we shall certainly hear of another compact. Parnell is still bidding for further concessions."

A correspondent also writes as follows:—"I think there is not a doubt that the police have clues, through Westgate, *alias* O'Brien, to the Phœnix Park murderers. The assassins now seem really to have been in South Wales at the very time I communicated to you a rumour which had reached me to that effect."

The same writer says:—"I believe it will turn out that more than one prominent member of the extreme party are implicated. I don't care to say *which*, though I think I can guess; but I expect to see a scare when Westgate arrives in this country."

The letter proceeds:—"The poor wretch was evidently pursued by remorse, and will not be sorry to expiate his crime. The police are evidently on the track of the accomplices. Kenny, the man murdered near Savile-place, was almost certainly the driver of the car. You see that Westgate told the police that the knives would be found in his stable, which is a fair test of the truth of his self-accusation. He is evidently not mad, and is one of those over-educated workmen who are the curse of every country, as they are the sinew of the secret societies."

A correspondent at Arras writes to us that the Royalist banquet at that city was a very grand affair. Five thousand men were present.

We see it stated, on the authority of the *Univers*, that it was the Comte de Paris—not the Comte de Chambord—who lately visited the Pope. If the *Univers* is right, the Roman correspondent of the *Standard* is wrong. For this reason alone we think the *Univers* must be right.

We were rather surprised that the *Times* of yesterday should have devoted two whole columns of large type to a full and graphic narration, by its Paris correspondent, of an abominable murder committed in France; especially as the same horrible details had been dished up for consumption some months ago.

We are authorised to state that there is absolutely no truth in the statement of a Liberal paper published at Madrid, to the effect that dissensions exist in the Carlist party.

The *Correspondencia* had better give the names of its "Old Carlists," who, we strongly suspect, are merely New Liberals, if, indeed, they have any concrete existence whatever—a point as to which there is, we take leave to think, some doubt. Spanish Radical journals are very like other Radical journals—not very scrupulous in their assertions.

The Rev. W. Howard Leeds, chaplain of the Eastbourne Convalescent Hospital, has been delivering a lecture on "The Church and Democracy," in which he declared himself to be in sympathy with Democracy and Socialism. Mr. Leeds is a young priest, very earnest and devout, and possessing the dangerous gift of fluency of speech. Our advice to him is, either to leave politics alone, or to study them more thoroughly than he has done.

The plain and simple fact remains, and cannot be explained away either by Mr. Leeds or any one else, that the Socialist Revolution is distinctly anti-Christian in its working. To take only one point—the Socialist system must of necessity seek to abolish the Family, as an institution hostile to its theories about property. Hence the crusade against the Church's Marriage Laws.

We are sorry to be unable to think the last bulletin on the subject of the Archbishop of Canterbury's health as satisfactory as some of our contemporaries hold it to be. We can only express a hope that the report to be issued in the course of to-day will be more reassuring.

We are glad to announce that Bishop Claughton is now quite recovered from his recent severe illness. He has fixed Thursday, Nov. 16, to hold a Confirmation in St. Paul's Cathedral, at 11.30 a.m. Candidates should send their names to the Bishop, addressed to No. 2, Northwick-terrace, Maida-hill.

Mr. Canon Hoare, at the Church Congress, was certainly carried away by his feelings when criticising Mr. Charles Wood's allusions to King Edward the Sixth's First Prayer-Book. He seemed to forget two points:—(1) That the Prayer-Book of 1552, which Mr. Hoare likes so much, distinctly declared the First Book to be "a very godly order, agreeable to the Word of God and the Primitive Church;" and (2) that our present Prayer-Book represents a considerable and distinctly marked reaction from the doctrinal standpoint of 1552.

We are surprised that Mr. Hoare should see "disloyalty" in a desire for permission to use the Liturgy of 1549. By the same reasoning the authors of each revision which has ever been made could be charged with "disloyalty."

We have, for our own part, not the least desire to see the Liturgy of 1549 restored; but the Canon's imputations upon Mr. Wood were, as he himself ought to perceive on due reflection, quite unwarranted.

An important debate has taken place at the Oxford Diocesan Conference, as to the propriety of sending representatives to the Central Church Conference which sits in London, and which is composed of lay and clerical delegates sent from nearly all of the Diocesan Conferences throughout the country.

Mr. Canon Butler, of Wantage, led the opposition to this scheme. He urged—most justly, as we think—that a central clerical and lay Conference would overshadow Convocation. Indeed, the supporters of the proposal had themselves urged its acceptance on the very ground that the Central Conference would "speak with the voice of the Church of England," and that, in fact, it would be the Church of England by representation.

We certainly think that the plan is a dangerous one. It bears an unpleasant resemblance to the proposal to admit the laity into Convocation.

As Dr. Bright—than whom there is no greater authority on the point—conclusively showed, the presence of laymen in ecclesiastical synods was wholly unknown to the ancient Church.

It is true that the promoters of the Central Church Conference disclaim any intention of breaking through the ancient rule. But the notion that this body can be restrained from discussing doctrinal questions, or from otherwise usurping synodical functions, is, we are well assured, illusory. Besides, Mr. Canon Curteis "let the cat out of the bag" when he contended—erroneously, as Dr. Bright showed—that the laity took part in ancient synods, and quoted the supposed fact as a precedent applicable to the present case.

Mr. Butler, who was supported by Sir John Mowbray, Dr. Bright, Professor Montagu Burrows, and Mr. Archdeacon Randall, advocated the formation of a purely lay consultative body, which should have the right of advising Convocation upon such questions as were referred to it for deliberation.

But this solution of the matter by no means satisfied the aspirations of the other side, represented by Lord Jersey, Mr. Hubbard, Mr. Archdeacon Palmer, and Canon Curteis. It is plain that the party whom they represent will not be content that the function of the laity in ecclesiastical affairs should be limited to the giving of advice.

And herein, it seems to us, lies the danger. It can scarcely be denied that the tendency is to democratise the government of the Church, and to put forth on behalf of the laity pretensions which are, on Church principles, wholly unwarrantable.

Our contemporary the *Guardian* has been opening its columns to a prolonged discussion on "Religion in Public Schools." One of the features of the debate has been the manner in which parents on the one hand, and masters on the other, have tried to shift responsibility in the matter on to each other's shoulders.

The whole question, no doubt, is a very difficult one. But we beg leave to make these two observations upon it.

The first is, that nothing can ever be a substitute for early religious training. Parents must make themselves personally responsible for their sons' instruction in clear, systematic, definite Church teaching, as regards both Faith and Morals. What is wanted is, not the vague, invertebrate, washy teaching which is too often given, but sound and positive doctrine; so that a boy may learn what we believe and why we believe it, and what we must do and why we must do it. There is absolutely no reason in most cases why a boy of thirteen should not know a very fair amount of regular theology, dogmatic and moral.

But above all—and, marvellous to relate, this is a point hardly touched upon in the discussion—let parents see to it that their sons are brought to early Confirmation and First Communion. We are quite aware of the objections commonly urged as to children not being old enough to understand those sacred Rites, and as to the danger of their coming to them without due preparation. We can only reply by expressing our positive conviction that any ordinary boy of, say, thirteen or even one younger, is perfectly capable of intelligently approaching them; while, as for "due preparation," it is the parents' business to see that the preparation *is* due.

A boy thus forearmed and forewarned goes to a public school under circumstances of immeasurably great advantage. Even if, in spite of it, he falls short of the standard of faith and practice set before him, it is something that at least he has a standard before him.

Not that we are any apologists for the system of religious teaching in too many of our largest and best known Public Schools. The lamentable ignorance of religion with which, for instance, boys come up from school to our Universities is almost incredible to those who have not themselves witnessed the fact.

We know very well what sort and amount of help we have to expect from the Universities in the matter, after the recent action of the precious Commission.

All credit to the many excellent Church schools where Religion is well taught! It is not of these we speak. But, as to a large number—and these some of the most prominent—we are sure that the complaints made against them are but too well founded. Nevertheless, the worst neglect—that is, the most blameworthy as well as the most disastrous—is that for which parents are themselves directly responsible.

We beg our readers' attention to a short summary, printed elsewhere, of the Report of one of the most admirable and deserving of Church Societies, the S.P.C.K.

We have more than once protested against the preposterous and irreverent balderdash in which the so-called "Salvation" Army habitually indulges. They have now, however, reached the pitch of flat and open blasphemy.

Quoting elsewhere the perfectly just observations of the *Morning Post* on this subject, we are wholly unable, and in fact we entirely decline, to print the wicked profanity of which these wretches have dared to be guilty. Suffice it to say that it was a horrible—we had almost written a diabolical—parody on the familiar drinking song, "For he's a jolly good fellow," with the last word altered into a very Sacred Title.

We may add that on Thursday, at young Mr. Booth's marriage, he himself emerged from a side apartment with a band and chorus, performing "Behold, the Bridegroom cometh."

We unhesitatingly declare that this horrible "Army" has now parted with the last shred of a claim to be considered a "religious" organisation; and we are quite prepared for some very terrible moral results which are only too likely to follow from their indecorous "exhibitions of lasses," their "all-night meetings," and the rest of their worse than eccentricities.

Nothing can be more absurd than the expressions of delight with which our Liberal contemporaries, from the *Times* downwards, have hailed Mr. Jowett's elevation to the Vice-Chancellorship at Oxford, as a "sign of the times." They have continually been dwelling for days past on the apparently cheering fact that "such a man as Lord Salisbury" should have chosen "such a man as the Master of Balliol."

It is unnecessary, perhaps, to explain that the Chancellor of the University had practically no choice in the appointment of his deputy. Mr. Jowett, being in all respects qualified for the office, stood next on the *rota* of Heads of Houses. He has never been convicted of heresy by any Bishop or other ecclesiastical authority, and it would not have been the duty of a layman, however eminent, to constitute himself a judge in the matter.

Anybody who is acquainted with Oxford as it is knows perfectly well that the heyday of Mr. Jowett's influence has long since gone by. We venture to affirm that nowhere are his peculiar opinions more at a discount than at his own college. The fact is that at Oxford, while on the one hand a distinct reaction can be traced against the Liberalism of a few years ago, on the other hand the advanced opinions—political and religious—now in vogue have left the Master of Balliol's standpoint far behind. In short, Mr. Jowett is just a little *dépassé*—a fact which his flatterers in the Press may triumphantly ignore, but cannot alter.

The arrangements at Hatfield, which we mentioned some weeks ago, for celebrating Lord Cranborne's coming of age on the 23rd inst., are already approaching completion. A distinguished company will assemble on this day week at Hatfield House. So large is the number of guests expected, that the spacious but for some time past disused hotel, formerly known as the "Salisbury Arms," is being specially fitted up for the reception of those visitors who cannot be accommodated in the house itself.

On Monday week, the tenantry, to the number of three hundred and fifty, will be entertained at dinner in a large temporary building erected in front of the house. It is understood that they intend to present an address of congratulation to Lord Cranborne. In the evening a grand ball will be given to the tenants in the Long Gallery of Hatfield House, which is brilliantly illuminated by the electric light on the incandescent system.

Tuesday will be devoted to another kind of festivity. The labourers' and servants' dinner will be held in the Riding School, and the school children of Hatfield are also to be entertained. In the afternoon athletic sports for the older, and games for the younger visitors will beguile the time. In the evening there will be a grand display of fireworks.

On Wednesday evening the County Ball will take place. This will bring to an end the more public part of the festivities; but the party of guests is not expected to separate before the end of the week.

On Saturday, the 28th inst., the Marquis and Marchioness of Salisbury, with Viscount Cranborne and the rest of their family, will leave Hatfield House for Cranborne, in Wiltshire, where, on the following Monday, the tenantry will be entertained at a dinner and a ball; and on the following day a dinner will be given to the servants and labourers, and an entertainment provided for the school children.

The total destruction by fire of Ingestre Hall adds another to the long list of ancient historical buildings which have within the last few years perished in a similar manner. The full insurance of the Hall will not make up to Lord Shrewsbury and his family for losses for which no sum of money can afford any compensation.

We feel compelled to add that there are other losses which an ancient and honourable family may incur, far more serious than the destruction of any worldly goods whatever. Neither houses, nor wealth, nor station in life, nor relics of family history, are worth anything in comparison with honour and virtue.

No doubt it is very galling to the *Daily Telegraph* to find that the palm of the "largest circulation in the world" has passed from its hands into those of the *Standard*. Let the defeat, however, be gracefully accepted, without making vain and fruitless efforts to throw dust into the eyes of the public.

Years of patient and steady up-hill work, and unceasing efforts to deserve success, have raised the daily circulation of the *Standard* from a few hundreds to close upon a quarter of a million of copies. It has for a long time been by far the best newspaper, and its proprietors are now rewarded by having placed it at the head of its contemporaries in point of circulation.

With the exception of one or two recent and notable backslidings, the *Standard* has from the beginning steadily supported the Tory party. Indeed, it is only fair to say that the journal has supported the party more faithfully than the party has supported the journal.

The result is distinctly a subject for congratulation. We are glad that some regard for political consistency, full and trustworthy news, well-written articles, and careful editing, should be preferred to shiftiness of principle, doubtful "telegrams," scantiness of all news save police reports, bombastic "leaders," and decidedly "shady" advertisements.

Correspondence.

NEW ENDOWMENTS.

To the Editor of the JOHN BULL.

Sir,—At the recent Congress complaints were made, both in public and private, that the nobility and gentry of Lincolnshire, Nottinghamshire, and Staffordshire had not come forward to endow the proposed Bishopric of Southwell as generously or promptly as they might have done. At least two of the English Bishops were very loud in their condemnation of lay-apathy and stinginess.

Perhaps, therefore, the following extract from the letters of a very distinguished and exalted nobleman—providing one good and sufficient reason—may not be devoid of interest. I have permission to print it. His Lordship writes :—

"When so many old gifts and benefactions have been confiscated by the Liberal party, it makes some who are disposed to be generous pause ere they become rash. The Lord Chancellor (Selborne) openly stated that 'gifts given to the Church of England were given to the nation.' This saying was uttered in the House of Lords, when fourteen or fifteen of the Bishops were present. No one protested; no one raised the least objection to a principle of great injustice which was applied in the Burials' Bill, and will no doubt be very soon applied again. Can it be wondered, therefore, that some persons now hang back in providing funds, which in some near future may be applied to bribing the disaffected, or to any purpose and object except the one for which such funds may be provided?"

As no words of my own can add force to the above pertinent remarks—quite as applicable to the National Church of England, or to the Disestablished Protestant Episcopal Church of Ireland—I will only subscribe myself, Sir, your obedient servant,

A MEMBER OF THE NATIONAL CHURCH.

London, Oct. 13, 1882.

THE CHURCH CONGRESS.

[*Continued from page* 655.]

The following papers were read on Friday :—

Dr. BOULTBEE :—

DEVOTIONAL STUDY OF HOLY SCRIPTURE.

Controversy, or at least controversial feeling, must have been occasionally aroused by matter or manner during the course of this Congress. Now a hush should fall upon our spirits while we consider how we may best listen to the voice of God. No doubt, even on this subject, there are great differences of opinion and of practice. For our subject has two sides, the intellectual and the spiritual. There is the devotion and the study. If there is study the varying tendencies of differing minds and differing training will manifest themselves, and diverse systems of doctrine and practice must ensue. But we should wrong the idea presented to us were we perversely to approach it on this side or on that, and regard the study as one thing and the devotion as another. We are not thus to gaze at them from the two sides where they front the outside world. We are to approach their inner harmonies where they blend. We are to behold them with no "middle wall of partition" reared between them; but where study kindles devotion, and devotion excites study. Yet so that the key-note shall be found rather in the word devotion than the word study. It is not a studious devotion, but a devotional study. The painter who speaks to us through the eye tones his colours so as to bring all into harmony with the dominant expression. "That inner eye, which is the bliss of solitude," is not less susceptible to the subtle harmonies of tone. Mere study is a human thing, profitable indeed and necessary. It has the strong broad light of an earthly day streaming over it. On devotional study a softer radiance is resting. It comes through the Gate of Pearl from that inner sanctuary where "the Lamb is the light thereof." Here, therefore, is Bethel. Here is the ladder between heaven and earth. For here the Word of God comes to the soul, and here the desires of the soul go up in answer to the Word. Anything less than this falls short of the ideal presented before us now. For the ideal itself we seek, whatever be the deficiency of our own attainment.

One thing our subject requires of us all—a full conviction that the Holy Scripture is the Word of God, so as nothing else is; that in it and through it God speaks directly to us. I am not concerned with any theories of inspiration. These will differ as other intellectual conceptions differ among thoughtful men. I am not demanding assent to any special theory how this came to be God's Word, or how the human and the divine are either blended or conjoined, or may be separable in the Scripture. I have heard from an eminent man, commonly supposed to have cast away the olden belief in inspiration, a fervent declaration, that from the first page in Genesis to the last page in Revelation there is the divine element, the very power of the Spirit of God, speaking to his soul and conscience within, as no book, no voice, no power in the world beside could speak. For my present purpose I would stir no controversy, and ask no more than a union in this belief—but this much I do ask.

It is written that there "arose not in Israel a prophet like unto Moses whom the Lord knew face to face." To him the promise was given, "There," before the veil, "I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Shall the new covenant do less for its children, to whom it was written: "They shall all know me, from the least to the greatest?" Shall "the true tabernacle, which the Lord hath pitched, and not man," have less power to bring the soul into converse with God? How, then, in no mere mystic longings, no rapt enthusiasm, no confusion of the creation of the human brain with the Divine word, shall we know that God communes with our souls? In what way more clearly, more certainly, less ambiguously, than when the voice comes to us through that which all Christians confess in some sense to be His Word? Bibliolatry!" do some exclaim? Surely an idle word. No doubt due respect would be paid even to the outward form of the Bible. We would not place our foot upon a Bible for convenience, as upon another thing. The true instinct of childlike reverence would forbid. But it is not that of which we speak. We make no fetich of the Bible. It is not a mere symbol, a thing before which empty homage crouches. It is instinct with thought which lives and touches and consoles from age to age! Still the taunt comes. "So you would bring us to a book!" With what scorn men can speak of this book-bondage? Yet what is there in the whole world so trustworthy, so full of that which conquers death? What conveys so unfaded a record as a book? What is Homer but a book? Yet in its third millenary of years it stirs men's blood as with a trumpet. What is Shakespeare but a book? But what poverty would fall upon the world if the book were gone! What is history but a book? and what is Stonehenge but grey weather-beaten stones? But say, what would you give if record, however brief, remained of the lost races who reared them on the wide moor, and wherefore they undertook the arduous toil? A book! It may often represent man's corruption, man's folly, and man's untruthfulness; but there is nothing which God has given us so full of undying power, handing on its message and its trust from age to age. Oh, how the longings of man have gone forth "for God, for the living God!" How the ancient Veda imagined Him in the dawn or the floating breeze, and the Bhudda sighed to be lost in Him! Passing sig'ns crowned with no revelation! But a book in which God has spoken! What a fulfilment of these longings! What a gift worthy of the Father in heaven, above all gifts! It might be blurred here or there—or men's misdeeming might fancy that it were—in the course of many ages. Some figures might be miscopied, many things might be mistaken. Yet what a divine gift! A book that should contain, in whatever guise or fashion, the Word of God—what else could be so certain in a world of uncertainty? What less destructible where all perishes? There is nothing else, on the worst supposition of vitiated manuscripts, that has changed so little. Ceremonies, institutions, formularies, usages are modified almost past recognition as the centuries pass onward. That which the Holy Apostles wrote is in our hands, our minds, and our hearts still: I speak to believers. I speak to English Churchmen whose Sixth Article pronounces this faith so clearly, and so I come back to this Bethel of ours where the ladder between earth and heaven is. To be brought so that God speaks to us we must come before Him, if He is to speak. And then, when we have spoken to Him, He will "answer with a voice." Yes, a voice, articulate, assured. Not a fantastic echo in the bewildered brain, but a clear utterance of the undoubted Word.

This mode of meeting with God has, beyond all others, continuances, readiness, variety. We can commune with Him not on one subject, one temptation, one difficulty, but on all. The range of Holy Scripture is so wide, its instruction so manifold, its inner principles that underlie the simplest admonition so fundamental to all human conduct and all divine administration, that it speaks to intellect and to heart at every moment. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Why? Because in devotional study, head and heart combine their powers under the uniting hand of the Holy Ghost. Study gives the knowledge and stores the memory; devotion bows the soul in obedience to that which God has said, and evermore further incites the continued study. "Lord, what wilt Thou have me to do?" is still the cry of obedient devotion, as it was of Saul crushed before the divine presence. And there is no such question which may not find its answer when prayer waits upon God in His Word. If self-will and the restlessness of the unsatisfied intellect are not to revel unrestrained of God, can there be elsewhere so noble an obedience as this, so rich a devotion? Not to the will or advice of another mind, however saintly in holiness or rich in acquired knowledge, is this obedience rendered. It is the voice of the King Himself that speaks to His servant. "Henceforth, I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends." What freedom, but what obedience! What exaltation, but what humility are here! It may have been study—it cannot have been devotional study if that humility be absent. "Knowledge puffeth up, but charity buildeth up." Devotional study! It forgets the fellow-man. It bows the sinner low before his God. Nothing elevates, but nothing crushes like that. To have the glimpses of that awful majesty, that spotless holiness, that ineffable love, which the Word of God flashes into the soul. To look within and behold the corruption, the littleness, the limitation there. Ah! if humility does not grow, if self-admiration and self-assertion flourish, can there have been either true study, or true devotion?

Why should we shrink from this approach? Does the Divine Word, does Christian antiquity, recognise any other way? "I burn," cried St. Augustine [*Confess.* xi. 2], "to meditate in Thy law, there to confess to Thee my knowledge and my ignorance, the dawn of Thy light, the residue of my darkness, until weakness be swallowed up of strength."

Are we afraid or ashamed to appeal to the direct promises of the Word itself? I will again use the words of that venerable Father [*Confess.* xii. 1]: "My heart, stricken with the words of Thy Holy Scripture, is much busied in this poverty of my life. The Quest has more to say than the Finding. Petition is longer than Receiving. The hand that knocks labours more than that which obtains. We hold the promise; who shall break it? Seek and ye shall find. Who may fear to be deceived when the Truth promises?"

We also have the promise, "When He, the Spirit of Truth, is come, He shall guide you into all the truth." "All the truth!" What is it? Certainly not all things knowable; certainly not all things scientific or philosophical; perhaps not all things theological; but surely all that which the Divine Speaker at His most awful moment meant when He said, "For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Are we "of the truth?" Do "we hear His voice?" Do we go where we may hear it, in His own word? Are we guided into all the truth? Have we that Spirit?

Are we startled in speaking thus by the spectacle of manifold divisions? Why should we be? There are many things which circle round the truth, and which may be true, but are not the central truth itself. Must He who guides into all the truth produce uniformity? The very Speaker who uttered the promise created the diverse mind of man, with all its shades of thought and apprehension, some grotesque, some opposite in beauty, yet blending with infinite gradations, like the colours in the sky of the dying day. The very Spirit Himself, who guides into all the truth, deals very differently, as the Apostle teaches us, with varying minds—"There are diversities of gifts, but the same Spirit." And after all, "we know in part, and we prophesy in part," and if we do not all receive the same part, how can it be uniform? The whole may be full-orbed, but we may discern only a fragment of the crescent. And if we see more, still it is only "through a mirror in an enigma," and we may read that enigma with varieties of solution. But if we are guided into "all the truth," there shall be a central unity of which the diversities are only a dusk parti-coloured envelope.

Who shall understand what that last prayer of Our Master meant when He prayed, "That they all may be One, as Thou, Father, art in Me, and I in Thee, that they also may be One in Us." I suppose that he who has learned fully what that means has seen God. What is that Greek ἐν (John xvii. 22), that mysterious One thing, One being? Can it be a bare uniformity, a monotony of tone of utterance, of movement? Must not the Divine Oneness be unutterably rich? Its variety of manifestation in this world of nature and this world of man is such as no tongue can tell. What must the life of God Himself be in its infinite complexity and infinite unity?

This only seems clear. There is unity of will in the Triune: one life of love in Father, Son, and Holy Ghost, going forth in harmony for our salvation. And if the central unity is to be ours, it must be found in the surrender of our will to God's will. That shall be accomplished when the Holy Spirit, sanctifying devotional study, bows us low before the Word of God. So may the Divine will be wrought into the texture of our spirits, and so may the prayer be fulfilled that His will may be done as it is in heaven.

Dr. PIGOU :—

THE DEVOTIONAL USE OF HYMNS.

At the kind request—which must be regarded in such cases as a command—of the Right Rev. the President, I venture, at his Lordship's suggestion, to submit to your consideration a few remarks on a subject somewhat new at a Church Congress, but one that is not otherwise than in keeping with the tone and spirit which so fitly and happily characterises the closing day of its meetings. The subject is "The Devotional Use of Hymns," as distinct from as well as over and above that use of hymns on which, it may be, nothing new or worthy of your attention could well be written. We are for the most part so familiar with the use of hymns, that for such use no apology is needed. In connection with Divine service they have their recognised place and office. Including the ancient canticles under the head of hymns, the singing at intervals of sacred words lightens up Divine service, and is some security, as a very old writer says, "against heaviness and distraction." This is so generally felt, in all communities of Christians, as to call for neither argument nor justification. The necessity has created the use. It is not within the compass and object of this paper to comment on the many collections of hymns now in use, or to venture on such debateable and even controversial ground as to express a preference for any one collection in particular. I venture to doubt the wisdom, if not the possibility, of attempting to compile any one book for universal and unvaried use in the comprehensive Church of England. If the Church of England is to be truly national in her comprehensiveness, she must be truly catholic in her teaching. If all Christian schools of thought are to be welcomed within her fold, we must expect and allow a corresponding variety in those collections of hymns which, directly or indirectly, reflect and express "schools of thought." The hymn-book in use in any particular church is, in the majority of cases—I do not say in all—no mean indication of the teaching of the pulpit. It is more or less a confirmation of and handmaid to definite teaching. This is shown in the question so often put—"What hymn-book do you use in your church?"

I am not sure that a *more frequent use of sacred poetry in the pulpit* would not come under the head of "the devotional use of hymns." If a hymn lightens up Divine service, a happily-selected verse of some well-known hymn may have the same effect with the sermon. I should not be in favour so much of lengthy quotations, as of the occasional citation, from some well-known and thoughtful poet, of a single verse, or some few appropriate lines illustrating and giving effect to your own thoughts, only in happier language. This may be done without laying your sermon open to being called "elegant extracts," or being thought to cover poverty of matter by drawing largely on the sentiments of others. There is large room for this most helpful and devotional use of hymns and sacred poetry. It never fails to arrest the attention. It serves in many cases to rivet some one thought on the mind. It is no inappropriate ending of an earnest discourse. I have found from some experience that by thus using sacred poetry in the pulpit, and at "Bible readings," I have been instrumental in introducing many devout Christians to authors or collections of sacred poetry hitherto unknown to them, and that in the perusal and re-perusal of these poems they have found repeated and unfailing pleasure. There is a mine of sacred poetry which is for many yet unquarried and unused. Those of us who have conducted "Missions;" any here who have been present at a soberly-conducted "After Meeting," well know the *power*—I can really use no other word—of a hymn such as one of Faber's, read aloud amidst the hush and silence of a deeply-impressed multitude. Who that has been present can forget the touching and impressive effect of reciting slowly, in the ears of many on bended knee, such a hymn as "Lord, I hear of showers of blessing?" The hymn in such case, and so used, not only excites devotion—it becomes a *prayer*. It is not only a flower in the literature of Christian thought, but, taken into the life of a devout heart, it becomes what botanists would call a floral leaf. It is said, it is sung, it is used *in an entirely new spirit*. It is a *power*. It is less sung or said than *prayed*. Why should we not make more frequent use of this power? If it serve to make prayer after a sermon less formal and more real, more prolonged and less hurried, is anything with reason to be urged against such use of hymns?

Shall I point out and enlarge upon the use of hymns at Family Prayer? I assume that we are agreed on the duty of family prayer, and that they who look for that blessing on their household "which maketh rich, and addeth no sorrow to it," make a great point of, at least, beginning the day at the domestic altar. Here, perhaps, if anywhere, there is not so much danger of singing a hymn for the sake of its catching tune. It is part of family devotion. The careful selection of an appropriate hymn, varied as this may be to suit special incidents in family life, gives life to what is apt to be very dull, insipid, and formal. Family prayer should be so ordered—should be of such a character that it shall never be regarded by children, guests, or servants, as something to be, if possible, avoided or excused from. Even if it never exceeded one quarter of an hour—and this is not long—there is abundant room for a hymn, a portion of Scripture and short comment, and a few prayers. There ought to be no difficulty in large, and but very little in small households, in arranging that a hymn be sung. It gives a tone to the rest of the short but deeply important service. It is the tribute of devotion in which the caged birds in your room join. It enlists for the time the talent of music—the gift of song, however humble—into the service of God. It gives room for all, parents and children, masters and mistresses, the servant and the served, to join as one family, and as "the Church that is in the house," in one united act of devotion. May I plead for a more frequent and general use of hymns at family prayer, for the express purpose of exciting or assisting devotion?

I would also but briefly touch on the devotional use of hymns in the *sickroom*. I would have a well-assorted collection of sacred poetry, and the name is Legion, in every room where sickness is of long-standing. They who have had experience of sickness need not to be reminded of how the mind craves for variety, as well as for comfort, during illness. Who of any ministerial experience does not know the value of sweet hymns to the suffering and pain-weary? They are like drops of rain on a parched and thirsty soil, grateful, refreshing, reviving. Who has not had the hymn-book returned with the verse marked, or the leaf turned down by the hand, now crumbling into dust, of some great, and patient sufferer whose soul has passed into the presence of God, washed in a Saviour's precious blood, and whose latest thought and only hope found expression in the favourite hymn—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee,
O! Lamb of God, I come!"

Who has not been comforted by Keble and Monsell, by Bonar and Lyte, by Charlotte Elliot and Frances Havergal? Who has not found solace and refreshment within the pages of such collections as those of Faber and Alexander; *The Changed Cross and other Poems; The Shadow of the Rock; Ezekiel and other Poems; The Name of Jesus and other Poems; Songs in the Night; Wayside Wisdom for Wanderers; Christian Lyrics; Fosbery's Hymns for the Sick and Suffering;* and many more? Should not some one or other, or where practicable, all of these find a place near the Bible, and any used manual of private devotion? The spiritual life cannot but be helped, strengthened, comforted, refreshed by intercourse in this form with some of the saintliest and most spiritually-minded of our race. It cannot but find in the sublime thoughts of others much which will tally and chime in with our own varied mood of mind. And why do not they to whom God has given the gift of song, and whom He has endowed with enchaining sweetness of voice, consecrate that precious heaven-born gift, and seek, as well as find some nobler sphere and higher use for it than the concert or drawing-room? If St. Paul and Silas sang God's praises within prison walls, are there not many sick ones in infirmaries and in wretched, poverty-stricken homes; are there not many sad and forlorn ones in workhouses who might be cheered by a kindly visit and a hymn devoutly and sweetly sung?

But while pleading for larger and more frequent use of hymns in the *pulpit*, at *family prayer*, and in the *sickroom*, as a legitimate and available means of exciting, stimulating, or deepening devotional feelings, do we, we may venture to ask, make the most and best use of hymns which the frequently recurring opportunities of Divine service afford? I do not speak of those hymns being carefully and thoughtfully selected, so that they shall all and each be in keeping with some special teaching of the day, and shall thus give unity to that teaching, as well as help to impress some lesson of truth on the minds of the worshippers. There is great room for improvement in this particular, and although the selection of hymns for Divine service may cost time and thought it is time and thought well spent by those who would not offer burnt offerings unto God of that which costs them nothing. Time and pains are as "the threshing instruments and other instruments" given freely together with the oxen for sacrifice. Too often this selection is left to the organist, and although there are organists, and my own at our parish church is one of these, to whom such selection can with the utmost confidence be entrusted, this can scarcely be said of all. To *play* the hymn is their province rather than *select* it. It is not to be wondered at if the organist thinks more of the music to which the words are set, than of the words themselves. He is not so much a teacher as a player.

How much room is there for improvement in the very singing of hymns! Is there not too often almost an entire absence of light and shade in accompaniment, and as a consequence in singing? There is a great want of intelligent rendering of different verses, to such an extent that in some more recent editions, notably of *Hymns Ancient and Modern*, the musical marks of expression are given for the guidance of organist and choir. Is it too much to say that these directions would never have been given were it not for the unintelligent, unobservant singing of hymns in our churches? Ought organist, choristers, or congregation, if they really gave *mind* as well as *voice* to words, to require to be told when to sing *piano* and when to sing *forte!* If more attention were bestowed on this detail, the improved character of hymn-singing in the direction of *devoutness* would soon be felt.

Again, how poor are some tunes, unhappily married to words which deserve some sweeter

melody! What a scope our composers have, not only for Anthems and Services, but for writing good congregational tunes. By this I do not mean such as are popular in the vulgar sense, but such as cannot well be travestied, or parodied, or profaned, In the words of one well known in the Church. "Music which is to pass as a precious heirloom from one generation to another, which is to soothe the sorrow, excite the patriotism, above all to quicken and intensify the devotions of a people, and to dignify the worship of God; this can come only from the anxious labour of hard-working, highly-gifted men" (Canon Hole). Have we not to watch against singing hymns for the sake of some catching, sparkling *tune*, unmindful altogether of the *words*? Few things perhaps are more fatal to real *devotional* singing than clap-trap, jaunty melodies, with a vulgar refrain; or some secular air adapted to sacred words. And fatal to devotion for this simple reason, notwithstanding Wesley's oft-quoted saying, that you cannot altogether dissociate the tune so adopted from its negro melody or concert-hall setting. Hymn-singing becomes vulgarised. It savours more of places of amusement than of the minstrelsy of God.

I must not long dilate on the devotional value of hymns at christenings, weddings, and funerals, nor pause long to say with what advantage a hymn might be more frequently sung in Cathedrals. When do you ever hear travestied or parodied tunes composed by such men as Hopkins, Gauntlett, Smart, Ouseley, Havergal, Webbe, Elvey, Stainer, Barnby, Roberts, and last, though not least of these specially identified with sacred music, one who has laid the Church under such deep obligation—the late Dr. Dykes.

Again, if you look through any good collection of Christian poetry, how many beautiful thoughts, turned into verse, have never yet been wedded to suitable tunes! I cannot but think, having given for years no little attention to this, and having by me a considerable collection of hymn-books, that we have not yet a really good hymn-book in use. It seems to me we have not at least met the wants of the more cultured of our congregation. We may be nearing it. Bickersteth's *Hymnal Companion* has opened its pages to some few of the poems I have particularly in view, notably such hymns as "One sweetly solemn thought," "Peace, perfect peace;" "No, not despairingly;" "Prayer is the soul's sincere desire;" "Thou hidden love of God;" "O! for the peace which floweth as a river;" "Thou knowest, Lord, the weariness;" "Father, I know that all my life;" "Long did I toil and knew no earthly rest;" "O! the bitter shame and sorrow." These exquisite poems are to be met with in some collections of poetry; but there are many more like unto these, which we could wish to hear in Church set to some suitable tune. They are arranged for private use, but why should they not be translated from the drawing-room or oratory to more public and general use in Divine service? Is there any real reason why we should not occasionally sing a hymn *kneeling!* Standing befits the posture of praise, but then all hymns are not words of praise. Some are litanies and supplications. What more incongruous than to *stand* singing—

"Lord, in this Thy mercy's day,
On our knees we fall and pray."

Unless it were to *kneel down* singing—

"Stand up and bless the Lord,
Ye people of his choice!"

Who can find words in which adequately to convey to those who have never been brought under its influence, the intense solemnity, the rapt devotion, the profound heart-feeling with which, during a "Mission," a hymn is sung *kneeling!* Who, that recalls the quiet and hallowed hours of an early celebration, can ever forget the sweet impressiveness of a hymn thus sung? Who, that has seen a vast congregation kneeling down as one man, and joining in, with soft and subdued voice, some touching hymn, could fail to recognise the *power* of such singing, and wish over and over again that it were more generally put forth? When or where do you ever hear such real *heart*, as distinct from *hearty*, singing as you do during the glow and fervour and exalted devotion of a Mission? *Hearty* singing fails to express what I mean. This may be loud and noisy. Church walls may be made to ring with the *Old Hundredth*, or *Hanover*, or *Austria;* but I am thinking of the *Nunc Dimittis*, sung as the aged Simeon may be imagined to have felt it; I am thinking of "How sweet the Name of Jesus sounds," or "There is a Name I love to hear," "When I survey the wondrous cross," "Just as I am, without one plea," "Lord in this, Thy mercy-day," "My God, and is Thy table spread?" "Rock of Ages, cleft for me," "Art thou weary, art thou languid?" "Nearer, my God, to Thee," "Thine for ever," "Sinful, sighing to be blest," "Lord, speak to me, that I may speak," and many more, sung with *feeling;* sung with what Joseph Goss once described to me as a "*sixth sense*," *i.e.*, with *soul;* sung with the whole heart in it; sung—yes, even with tears, with a tongue whose strings have been cut, and from a heart right at last with God. Who, that has joined in a Thanksgiving Service at the close of a God-owned and God-honoured Mission, has not heard the *Gloria in Excelsis* sung as he never heard it before at Holy Communion, and "Oh, for a heart to praise my God," "Nearer my God to Thee," "Thine for ever," so joined in, in one grand anthem of praise and dedication, until every nerve and fibre of your spiritual being thrilled with ecstacy, and you felt that this must be some echo on earth of the Song of the Lamb? You come back from the fervour and earnestness of the hallowed morning hour—from the glow of the praising multitude—to what sounds and seems flat, undevout, and cold. If hymns can be so sung that they shall be a *power;* if they can be so rendered as that they shall be helpful, stirring, elevating, and this very often with congregations where you least looked for it, why should it not *always* and everywhere be so? I do not say to the same extent. We must make allowance for special conditions and favouring circumstances. But we know what *can* be done. We have the hymn, we have the tune, we have the people. We know how much singing power is latent in every congregation. We know that much may be done to evoke and encourage it. We may discourage a choir singing *to* us or *for* us. We know how much may be accomplished by occasional practice of tunes by the choir and people. We know how much may be done by a clergyman, with but very slight knowledge of music, himself presiding at organ or harmonium, and unsupported by any choir, *making* the congregation sing. I see no reason why, if capable of doing it, the clergyman should not play, as well as preach and pray. Much in this direction is being done. A higher class of organists—better educated, more cultivated—are to be found in the Church. Much that is purely mechanical, if I may so speak, may be accomplished. You may successfully encourage an organist to vary and modulate his accompaniments. You may so train a choir as that it shall sing with telling and effective light and shade. You may educate a congregation in this detail of worship, and by sheer dint of practice and example make the singing of hymns more devotional. But even where all this is, *one thing may be lacking.* And what is that? It is the grace of God. To *sing* devoutly, you must *feel* devoutly. "Out of the abundance of the heart the mouth speaketh." You can no more compose a hymn-book for unbelievers without profanity, than you can draw up a prayer-book for unbelievers without grave omissions. The Prayer-Book is the language of believers. Our congregations have, in many cases, to learn the language of a believer before they can use their Prayer-Book aright. There is an unreal use of our Liturgy. It is even so with hymns. In the lips of many the language of Prayer-Book and Hymnal is unreal, exaggerated, strained. In the lips of the unbeliever—ungodly, impure, impenitent, unconsecrate—the hymn is sung for the sake of its melody. It is simply idle to say that it is sung for the sake of words he does not sympathise with. In singing, as in prayer, he may honour God with his lips, whilst his heart is far from Him. The hymn has served as a help against weariness and distraction, but it has done nothing more for him. If the singing of hymns is to be *devotional*, the singer himself must be a song to the Lord. Where there is a true sense of sin, hymns of penitence, sung standing or kneeling, will be a real confession. Where one is awakened to a consciousness of the need of a Saviour, "Lead, kindly light" will be a heartfelt prayer for guidance to that Light which lighteneth every one that cometh into the world. Where the consciousness of unworthiness is realised, "I lay my sins on Jesus" is sung with a sense of relief untold. Where "the unspeakable gift" has been accepted, praise will be heartfelt. Where there is a sense of reconciliation, the child of God will sing, "I was a wandering sheep; I did not love the fold," with tears. Where "the peace which floweth as a river" fills the mind, the heart will overflow with songs of gratitude. With what life, pathos, reality will such hymns as "Oh, for a closer walk with God" be sung by one whose daily prayer is that he may grow in grace as he grows in years!

It may be too much to expect that all shall thus "worship God in the beauty of holiness." It may be too much to expect that every one shall "sing and make melody in his heart to the Lord." But we shall assuredly do so as we pray for a larger outpouring of His spirit on our hearts, and as the Holy Ghost takes of the things of Christ and shows them to us more and more, we shall sing from the heart more and more. We shall have more devout singing as we ourselves become more devout, and we shall become more devout as we realise God's presence more when we worship, and as His spirit dwells more consciously within us. And thus the use of hymns will be part of our training here to take our part hereafter in the unearthly and heavenly song of the redeemed in glory.

"Lord! by every minstrel tongue,
Be Thy praise so duly sung,
That Thine angel harps may ne'er,
Fail to find an echoing here.
We the while of meaner birth,
Who in that divinest spell;
Dare not hope to join on earth,
Give us grace to listen well!

Wake into sound Divine,
The very pavement of Thy shrine,
Till, we like Heaven's star-sprinkled floor,
Faintly give back what we adore.
Childlike though the voices be,
And untunable the parts;
Thou wilt own the minstrelsy,
If it flow from childlike hearts."

*** We are again compelled to hold over until next week several important papers read at the Church Congress, and the whole of our Reviews.

FEELING OF THE EGYPTIANS TOWARDS THE ENGLISH.

The following letter we quote from the *Times*:—

"Sir,—With all the rumours afloat of the bad feeling manifested by the people of Egypt towards the English, it may interest your readers to hear from trustworthy sources the truth as regards their demeanour in several parts of the country.

"Personally, and as engineer to land and irrigation companies, I am interested in property in various parts of Egypt—at Cairo, at Bedreschin, in the province of Ghizeh, thirty miles above Cairo, at Belcasse and Beltim, in Garbieh, within thirty miles of Damietta, and in the province of Behera, between Kafrdawar and Damanhour, about thirty miles from Alexandria.

"As soon as it was probable that they would be able to reach the localities, I sent out two gentlemen, Mr. Cotterill and Mr. Nesfield, both of them well acquainted with the country, and able to communicate with the natives in their own language, and from their letters and telegrams I send you the following information.

"Mr. Cotterill, my chief engineer, went to Alexandria with instructions to report on the state of the various works in hand on the estates, while Mr. Nesfield accompanied the army from Ismailia, having been employed temporarily by Sir Garnet Wolseley to assist on the railway.

"From Cairo, I learn that not only our house and offices are exactly in the same condition in which my partner left them on the 20th of June, but that a pair of horses have been fed and kept up to the mark by our servants, although they had no money for the purpose.

"At El Ayat (province of Ghizeh), where, in concert with M. Solhaune, I occupy 12,000 acres of the Domain lands, no wilful damage has been done, a neighbouring Notable having acted as our agent after the compulsory departure of all the Europeans.

"In Garbieh, near the town of Cherbine, where the Beltim Land Company have an estate of some 16,000 acres, and a canal and pumping station, in course of construction, capable of irrigating 50,000 to 60,000 acres, M. Pignon, a French engineer, who had charge of the canal for me, has resided with his wife during the whole time of the disturbances. Our interpreter, M. Tannus, a Christian, has also remained at his post. I am glad to say that both have arrived in Cairo and reported that nothing belonging to the company had been damaged. Mr. Cotterill writes from Cherbine:—

"'Having received permission from Sir Garnet yesterday to go to Cherbine, Nesfield, Pignon, and I left Cairo this morning. Our arrival here caused a good deal of excitement, but we were well received on all sides. From a casual walk round the place this evening, I do not see that anything is damaged.'

"Mr. Nesfield had instructions to go to Belcasse as soon as practicable, in order to ascertain the temper and attitude of the Sheikhs and Notables of the place, and if he found that they had acted fairly towards us, to bring them to Cairo to be presented to Sir Garnet Wolseley. He writes:—'I hear that all the Sheikhs have been very good, even Abou Ismain, our old enemy, asking Pignon and Tannus to dinner in the troublous times. We go to Semahieh to-morrow, not a thing having been looted there. I shall bring the Belcasse Sheikhs down to Cairo, and have Sir Garnet's permission to present them to him at once.' Since which he reports that the Sheikhs in question, fourteen in number, had been received by Sir Garnet in Cairo to their great satisfaction.

"The only locality from which the accounts are at all unsatisfactory is in the province of Beherah, which was under the immediate influence of the rebel troops. Here, not only have the irrigating and draining engines been seriously injured, and the crops on nearly 6,000 acres consequently entirely lost, but I greatly fear that the superintendent of the company's canal and his family have been murdered. This is not at present, however, fully confirmed.

"All the accounts received from the interior, with this exception, go to show that there has really been no desire to injure foreigners, and that, with a firm and at the same time conciliatory attitude, we should soon find that the people would settle down peacefully and gratefully to their ordinary occupations.

"I hope to be in Egypt next week, and have every confidence that I shall be welcomed with the same cordiality and respect with which I have invariably been treated on every previous visit to the different localities I have mentioned.

"I am, Sir, your obedient servant,
"Edward Easton."

Ecclesiastical.

PREFERMENTS AND APPOINTMENTS.

Rev. F. A. Angel-Smith, Rector of St. Peter's with Holy Cross, Canterbury, to Vicarage of Aldburgh with Golden Parva, York.

Rev. H. M. T. Bidwell, to Vicarage of Magor with Redwick. Patron, the Duke of Beaufort.

Rev. B. G. Browne, to Rectory of Peper Harow.

Rev. F. G. Bussell, Senior Curate of Leamington, to Vicarage of Stainland, near Halifax. Patron, the Vicar of Halifax.

Rev. H. Carmichael, Curate of St. Michael's, Highgate, to Rectory of the Church of the Ascension, Hamilton, Ontario, Canada.

Rev. C. C. Collins, Vicar of St. Mary-the-Virgin, Aldermanbury, to be Chaplain to the Lord Mayor-elect (Mr. Alderman Knight).

Rev. G. H. Connor, Vicar of St. Thomas's, Newport, I.W., to be Dean of Windsor and Domestic Chaplain to the Queen.

Rev. W. L. Paige Cox, to Vicarage of St. Peter, Rock Ferry, Cheshire. Patron, the Bishop of Chester, by lapse.

Rev. R. T. Davidson, Resident Chaplain to the Archbishop of Canterbury, to be Honorary Chaplain to Her Majesty.

Rev. A. M. Furlonge, Vicar of Toller Porcorum, otherwise Great Toller, N. Dorset. Patron, the Rev. Francis William Janvrin.

Rev. J. H. Hodgson, Assistant-Curate of Battersea, to be Minor Canon of Winchester Cathedral. Patrons, the Dean and Chapter.

Rev. A. P. Howes, East London Missionary, to Rectory of Bolton Abbey. Patron, the Duke of Devonshire.

Rev. J. J. Lancaster, Curate of St. Simon's, Liverpool, to Vicarage of St. Peter's, Inskip, near Garstang. Patron, Archdeacon Hornby.

Rev. A. Leaky, to Vicarage of Acton, Suffolk. Patron, Lord Howe.

Rev. H. T. Maitland, late Curate of the united parishes of St. Martin and St. Paul, Canterbury, to Vicarage of Postling, near Hythe. Patron, the Archbishop of Canterbury.

Rev. J. Percival, President of Trinity College, Oxford, to Canonry of Bristol Cathedral.

Rev. A. Robins, Rector of Holy Trinity, Windsor, Honorary Chaplain to the Queen, and Chaplain to his Royal Highness the Prince of Wales, to be one of Her Majesty's Chaplains in Ordinary.

Rev. C. Scott, Vicar of Chertsey, to Vicarage of Seaton, Devonshire.

Rev. F. W. A. Strange, to English Chaplaincy at Port Said.

Rev. J. Street, Chaplain of the North Surrey District School, Anerley to Chaplaincy of the Boys' Home, Regent's Park.

Rev. H. Vyvyan, Vicar of Seaton, Devonshire, to Vicarage of Chertsey, Surrey.

Rev. G. S. Walker, to Curacy-in-Charge of St. Catherine's District, Ladywood, Birmingham.

Licences to Curacies by the Bishop of Bath and Wells:—Revs. Thomas Jesson, LL.D., to St. John-the-Baptist, Bathwick; Marcus Ernest William Johnson, T.A., to Montacute; Charles Butler Harris, M.A., to Hulah Champflower; Robert Charles Lenny Tomlinson, B.A., to Hutton.

Licences to Curacies by the Bishop of Salisbury:—Revs. Thomas Watson Strong, M.A., to Haselbury Bryan, Dorset; John Henry Kirwan Ward, M.A., to Gillingham with Milton, Dorset.

OBITUARY.

Oct. 2, at Red Hill-Lodge, Nottinghamshire, the residence of his brother-in-law, Fras. Burton, Esq., James Dudley Cargill, B.D., Priest, Rector of Fretherne, Gloucestershire, deservedly beloved and deeply lamented.

Oct. 4, at Ladbroke Rectory, the Rev. John Richard Errington, M.A. and B.D., Rector of Ladbroke, Warwickshire, and Honorary Canon of Worcester Cathedral, aged 74.

Oct. 5, at Wereham Vicarage, Norfolk, Henry Towry White, for 23 years Vicar of the parish, aged 58.

Oct. 6, at his residence, Parkfield, Ealing, the Rev. Henry Townley Daniel, 43 years Rector of Treswell, Notts, aged 71.

Sept. 26, at Mark Vicarage, William Du Santoy, M.A., of Clare College, Cambridge, late Curate in Charge of Wilton, Taunton, youngest son of the Rev. F. Du Santoy, aged 31.

MISCELLANEOUS CHURCH INTELLIGENCE.

We deeply regret to hear that the Archdeacon of Salop (the Ven. John Allen) is seriously ill.

The Rev. J. Bell-Cox, of St. Margaret's, Liverpool, has addressed a letter to his congregation suggesting that a day of "prayer and fasting" should be set apart to plead with Almighty God for the speedy restoration of the Rev. S. F. Green to his parish and family.

The living of St. Mabyn, Cornwall, worth £1,000 per annum, in the gift of Lord Falmouth, has been rendered vacant by the death of the Rev. George Henry Somerset from heart disease after a brief illness. The deceased was the eldest son of Lord Somerset, and grandson of the fifth Duke of Beaufort.

The latest medical bulletin respecting the health of the Archbishop of Canterbury states that, unless any further complication arises, there is good hope of permanent recovery.

Canon Connor, Vicar of St. Thomas', Newport, I.W., has been appointed Dean of Windsor and a Domestic Chaplain to the Queen.

The Rev. A. Robins, of Holy Trinity, Windsor, and the Rev. R. T. Davidson, resident Chaplain to the Archbishop of Canterbury, have been appointed Honorary Chaplains to the Queen.

Professor Jowett, Master of Balliol College, has succeeded Dr. Evans as Vice-Chancellor of Oxford University.

The new Selwyn College, Cambridge, founded in memory of the late Bishop Selwyn, was formally opened on Tuesday by the Bishop of Ely.

Father Ignatius has been directing an eight days' mission in the Drillhall at Derby. The rev. gentleman on Sunday night attracted a congregation that taxed the full accommodation of the building, and on Monday night he secured a very large attendance and a tolerant hearing. So far he and his views have met with so much cordiality and acceptance as to cause some comment, as a diametrically different reception was expected, not only by himself, but by the very people who are now supporting him.

Mr. J. G. Talbot, M.P., writing to Mr. J. C. Harvey, says:—"I hope that Mr. Green will speedily be out of prison. It is to my mind monstrous that he should not have been let out long ago, and I cannot understand why the Government did not take care that the scandal was brought to an end before now. I should be sorry to believe that the members of the Judicial Committee wilfully gave false judgment, and I do not think we ought to lose our confidence in the well-tried impartiality of English Judges. At the same time I can well understand how puzzling such a judgment must have been to plain people, who thought words meant what they seem to mean. I quite agree that the less the House of Commons have to do with Church matters the better; but I would not say that it would be wise not to petition Parliament on such matters. On the contrary, I always advise Church people to make their views and wishes known to Parliament as much as possible. For, say what we will, Parliament has the power to do immense mischief to the Church, even if it cannot do much good."

At a meeting of the Oxford Diocesan Conference held on Friday in the Sheldonian Theatre, Mr. Hubbard, M.P., in moving a resolution on the subject of lay patronage, said it was lamentable that a mischievous misconception of the nature and operation of Church patronage should be shared by any, however few, of the English clergy. Yet so it was. A society had been formed designated the "Curates' Alliance," having for its apparent object the advancement of its own interests through measures which certainly would not advance the interests of the Church at large. Members of this society had signalised their zeal by attending auctions at which patronage was offered for sale, and, rivalling the illegal and violent conduct of the Liberation Society, obstructed the auctioneer in the discharge of his lawful duty and threatened a continued interruption of any transaction in what they chose to call the "Soul Market." It was hard to see how even success in this ill-judged crusade could help the agitators. If they obstructed ordinations and so diminished the number of curates, the prospects of each of them would arithmetically improve, since patrons were confined for their selection to men already in Holy Orders; but their present tactics could have no other result than to bring them immediately under the attention of the police, and prospectively to postpone their own preferment, for no patron while he could find another candidate would present to the Bishop for a vacant cure a member of the notorious Curates' Alliance. The English clergy as a class had been thought and spoken of as gentlemen, well informed, independent, and unselfish. It would be painful to find that in future that character could be affirmed only with a minute but very marked exception. He was convinced that the remedy for the misuse of patronage and of the scandals which it entailed was to be found in the brave and faithful exercise of Episcopal control, and the Conference would heartily pray that their Bishops, jealous for the purity and honour of the ministry, and trusting with the support of a loyal laity to surmount all opposition, would vigilantly and firmly guard the sheepfold from the intrusion of hireling shepherds, and approve themselves faithful and worthy overseers of the flock of Christ.

We extract the following from the *Pall Mall Gazette*:—

"Sir,—It has well been said that the revered Dr. Pusey had immense influence. There are and were many who had joined Rome, and who had remained weary puzzled converts owing to the innumerable difficulties felt in respect to the Vatican decree. A Suffield, a Law, a Roberts testify to the inner struggle felt by many. The following letter for some reasons I am unwilling to ask you to print; and yet, as being so important to many who long to know his thoughts on the many religious difficulties of the time, I feel it may be a boon to those who will write the history of religious thought in years to come. I have omitted the name of a living prelate, otherwise it is given in full.—Yours faithfully,

"*Cheltenham, Oct. 2.*" "W. Probyn Nevins."

(Copy.)

My dear Mr. Nevins,—I have not written on account of my anxiety about your soul. If you can continue as you did before Easter I should think it the safest. I (as you know) think that you were wrong both times in leaving our Communion. But the question now is what you are to do now. I dread these changes. It is not sin to remain in a Communion which has committed itself to error, and therefore if you can obtain absolution, as you did before Easter, without affirming as truth what you believe to be untruth, this would be safest for your faith. Surely some Bishop (like the Bishop of ——) could help you. Since you do not speak against the Vatican decree, you have nothing to confess. Surely you might have a confessor who would not ask you questions. I do not myself of course believe that the Bishop of Rome has the authority now ascribed to him, or that he is the Vicarius Christi. I have understood that it was the line taken by some of your authorities not to require any profession of faith of

laymen (and so of yourself, who are as a layman in their eyes). You will all, one by one, die, and they will teach the Vatican decree to the rising generation. This seems to me the wisest (I should say the most loving) course to their old members. I should, then, think this your wisest way, to ask the Bishop of——, or any Bishop who follows the more gentle line, whether you might not confess to some one who would ask no questions as to matters upon which you know of nothing to confess. You should say to him plainly that you never speak against anything which the Church had declared to be of faith, and that you wished to live quietly as a good Catholic. God bless and guide you.—Yours very faithfully in Christ, E. B. Pusey.

April 27, 1873.

THE LIBERATION SOCIETY AND ITS WORK.

The Executive Committee of the Liberation Society have issued a circular to their supporters relative to its operations during the coming session. They congratulate them on the fact that domestic questions are likely during the next session to receive more attention from Parliament than, from exceptional circumstances, they have done in the last two sessions, and expect that new demands for reform will exercise a stimulating influence on the public mind and make it possible to press the disestablishment question with increased earnestness. The Society's triennial conference will be held next May, and there will be careful preparation to render it effective. The number of meetings and lectures will be increased, and new efforts will be made to advance the Society's principles through the medium of political clubs and other associations. The London School Board elections will be used as a means of urging that the surplus City charities should be applied to educational instead of to ecclesiastical purposes. There will be a renewal of agitation in support of Mr. Peddie's motion for the Disestablishment of the Scotch Church; and next session the cemetery, the burial fees, and the training college questions will be dealt with. Information is being collected relative to vicars' rates, church rates to repay borrowed money, and other ecclesiastical exactions, and also as to the proceedings of the Charity Commissioners in regard to endowed schools. The Committee state that, as soon as they can do so with advantage, they will deal directly with the Establishment in England and Wales, and, meanwhile, they urge the several local organisations to carry on with fresh energy a movement which, it is stated, has already made the most marked progress, and will, in a few more years, be crowned with complete success.

THE HOME REUNION SOCIETY.

The annual Congress breakfast of the Home Reunion Society was held in the Dining-hall of the Ecclesiastical Art Exhibition at Derby on Wednesday morning, and was largely and influentially attended. In the absence of Earl Nelson and the Bishop of Bedford, who were both stopping outside of the town, Canon Venables, of Great Yarmouth, occupied the chair, and was supported by Canons Medd, Campion, and Osborne, the Revs. F. Laurence, S. Mary (Castlegate, York), George Greenwood, Divie Robertson (Henfield), C. W. A. Napier (Wiston), Prebendary Sutton (Pevensey), E. W. Isaac (Hanley Castle), E. M. Fletcher (Grassmere), T. Kitt (Eagle, Newark), W. B. Wright (missionary from Japan), &c.; Messrs. J. Trevarthen and H. C. Richards, and the Rev. R. Milburn Blakiston, finance secretary. Canon Venables said he entered the room a disappointed man, on account of the absence of Earl Nelson and Bishop Walsham How, and also to find only three people, but now they had the largest gathering which had assembled at any Congress. It was necessary to clear our views, to see what we have in hope and what we are aiming at. The sooner people give up the idea of a Corporate Reunion the better. It was not likely or even possible. There were around them a large number of religious communities with property, and it was not likely they would bring themselves and their property over to us. We must ask people to study more closely the Bible, more diligently the history of the Church, and thus to see it was no mere human institution, and then there would be an increasing disposition to return to the Church of their fathers. Dissenters would and were returning as individuals in large numbers, and as Churchmen they must ask themselves what was necessary on their part. That for which Christ prayed some said was a mere spiritual unity alone to be seen in heaven, but our Lord's prayer was that the unity might be seen on earth, "that the world may know that Thou hast sent me." It was a great cause of infidelity, as the world asked for a proof of Christian union. We want to know which is the right Church. The essential importance of Episcopacy must be dwelt upon—the right, nay the perfect, form of the Divine institution of the Church. The recent charge or summary of Bishop Charles Wordsworth, of St. Andrews, now published in a cheap form, was the ablest and best summary of the defence of Episcopacy that he had ever met with. The clergy were much to blame for the ignorance and indifference of their people—they had not been taught first principles. They must be brought to understand it as a vital principle of the Church. A spirit of emulation would be one great step to reconciliation. The idea in country parishes had been too often that the parish priest was a sort of ecclesiastical prince who could enforce his authority rather in law than in love. Dissenters want to see more warmth and love in the personal intercourse of the clergy, and in the occasional services. Many had been lost to us by the perfunctory way in which they have been performed. Hymns had a great influence, but we wanted one yet for Reunion services, and it was to be hoped that Mr. Stone or some other good Church poet would have a happy inspiration. The work of the Society, though small, was hopeful as it was in the Lord. It sought to promote Christian unity on earth, and was heaven-born, and must be a heavenly-blessed work. (Cheers.)

The Rev. George Greenwood admitted that a certain amount of dissent was hereditary and inveterate; but if that were the only cause it would have died out; there were continual accessions from the Church itself. The real remedy in the future was to teach Churchmen who had not been taught before, that even when in a parish, or with a preacher they did not care for, they should say, We are where God has put us; this man has to answer for us.

The Rev. Milburn Blakiston, hon. sec., welcomed so large a gathering, and hoped that many more would join them in their work. The minimum subscription was but half-a-crown, and they had now published a set of occasional papers, which were full of interesting matter. He expressed the thanks of the Society to Mr. Hart for his placing the hall at their disposal.

The Rev. W. B. Wright, missionary from Japan, gave his experience of nine years in that distant mission-field 11,000 miles away, where Protestants of all kinds, the Russian, the Roman, and the American Episcopal Church and their own were all at work. Here was a longed-for union, and one of the French missionaries told him that he prayed for it daily at the foot of the Cross. The Bishop and the Russian missionaries longed and yearned for it, and even a leading Presbyterian there had told him that he considered that the tendency of the Church of England was to be the most comprehensive.

Mr. J. Trevarthen gave his experiences of a Home Reunion Conference, and regretted that some Churchmen apologised for the existence and the teaching of their Church. We must offer to Dissenters what they had not. The Home Reunion Society was the Church of England with her face towards Dissent. Churchmen must stick close to their colours, and in God's own good time He would do His own work.

THE BISHOP OF PETERBOROUGH'S VISITATION.

The Bishop of Peterborough commenced his Visitation on Tuesday in Peterborough Cathedral. In addressing the clergy and churchwardens assembled on the occasion, the Bishop said he proposed to introduce various changes into the manner of holding Visitations in the diocese. In the first place, the Visitation would this year be held at a much larger number of centres—fifteen instead of six. In the second place, the Visitation would be held by rural deaneries, and the clergy and churchwardens would be cited in their respective deaneries. In the third place, he proposed to meet in conference at each centre not only those who were legally cited to appear, but also lay representatives at the diocesan conference, lay readers holding his licence, and all those, in short, who held any official position of any kind in connection with the Church. He did not propose to deliver any formal set charge at any centre, but that the business of the Visitation should conclude with a conference, at which those present should discuss some matters affecting the progress of the work of the Church in the diocese. As these were changes of some novelty, he wished to explain the reasons which had induced him to make them. An Episcopal Visitation really was the Regal Court of a diocese, at which a Bishop, by virtue of his jurisdiction, was entitled to sit for the purpose of conferring with the clergy and churchwardens as to the condition of the diocese; and, if needed, the acts of such a Court as this had a certain legal validity. But a Visitation was also much more than this. It was really the exercise on the part of a Bishop of his own character of overseer and ruler of the diocese committed to his charge. A Bishop summoned his clergy and churchwardens to meet him instead of personally visiting them in their respective places of abode; and he did this for the purpose of ascertaining how they discharged the duties laid upon then, and what might be the best means of comforting them and strengthening them. The first traces of an Episcopal Visitation were to be found where we of the Reformed Church might expect to find them—viz., in Holy Writ itself. "These things will I set in order when I come," we read; and a Bishop has ever been required by the law of the Church Catholic to visit his diocese for this purpose. As dioceses grew larger, Bishops were only required to visit them once in three years. What was originally indulgence became subsequently a law, and Bishops were now not allowed to hold their Visitations more frequently than triennially. The first Visitations were a personal visitation of each parish, but a change gradually took place from the necessities of the case; and instead of a Bishop visiting each parish triennially—which was practically impossible some years since, and which was physically an impossibility now—he cited the incumbents to meet him in some convenient and central place. At such places the usual formalities of a Visitation were gone through, and the usual inquiries were supposed to be made. At the same time, a practice sprang up that the Bishop should upon such occasions address an exhortation or charge to his clergy, which, however, formed no part of the original end and intention of a Visitation. Churchwardens were also summoned to be present at visitations, and it was interesting, as throwing a great light upon the nature of the office of churchwardens, to inquire how it came about that they had to attend. Originally the Visitation of a Bishop connected itself with the annual synod of a diocese at which the Bishop met his clergy for the purpose of conferring with them as to what laws it might be desirable to promulgate for the purpose of regulating the work and worship of the diocese. This was in times before the introduction of the Act of Uniformity, which regulated all public worship. When the Bishop met his clergy it was considered important to the Church that certain persons representing the laity should attend at the synod for the purpose of testifying in the presence of the Bishop as to the moral condition of each parish, in order that that moral condition might be dealt with according to the discipline of the Church—a practice which had unhappily been lost. Subsequently the office of churchwarden came into prominence, the churchwarden being the person charged with the care of the goods and vessels of the Church; the "synod's men," as the laity who had attended before the synod were called, degenerated into "sidesmen;" and it devolved upon the churchwardens to make presentments at the Bishop's Visitation. He desired particularly to draw the attention of churchwardens to this, in order that they might see that they were discharging functions of great importance to the Church. In the course of time a Visitation of a Bishop became to a large extent an unreality. The clergy being gathered into one centre, the proper business of the Visitation, which was to inquire into the condition and discipline of each parish, gradually vanished; there was no time for the proper consideration of the presentments of the churchwardens; and the business of those present at the Visitation really came to be the hearing of a long address from the Bishop, sometimes relating to matters of diocesan interest, and sometimes relating to matters lying outside the work of the clergy and churchwardens. It might be readily imagined that under such circumstances a visitation did but little good, and that half those who came to it could see no real use in it. Moreover, if a charge had been previously delivered at some point in a diocese those who came to hear it at some other point had very possibly read it before in the public papers, so that their attendance really became more a matter of personal courtesy to the Bishop than anything else, and certainly little resembled the attendance of persons legally cited to a court of law in which important matters were to be transacted. The consequence of all this was that a few years since an episcopal visitation had become a huge unreality with which many persons were prepared to dispense. Happily, a better state of things had come about by degrees in the Church, and one consequence of this had been a virtual revival of synodical action. The two provinces now met in Convocation. The Diocesan Conference might also be regarded as the Synod of the future, since it was at Diocesan Conferences that the clergy and laity met together to confer upon the affairs of the Church. It was another question whether Diocesan Conferences would become legislative bodies; but, at any rate, they existed in nearly every diocese, and a Bishop had now got back into very much the same position as that which he formerly occupied when he presided over the Diocesan Synod for the purpose of gathering the opinions of those who sat in it, and then with all the strength and weight of such an assembly of the Church went out into the diocese for the purpose of promulgating its canons and decisions and ascertaining how far previous constitutions and previous ordinances had been observed. It should be remembered that at the Diocesan Conferences a Bishop now delivered an annual address, in which he dealt with those question which it might appear to him important to bring before the Conference, or which might be agitating the mind of the Church. As a Bishop thus now gave annually a charge or address, there seemed to be little reason why he should every three years deliver himself of a bulky theological pamphlet, dealing with many matters which, although important in themselves, had perhaps little to do with his Visitation, properly so called. Such a theological pamphlet might very possibly be listened to with attention and respect; but it was impossible to expect that it could be long remembered. He saw no reason why such an unreality should be allowed to continue, more especially in a diocese in which the Bishop had abundant opportunities for communicating his opinions and views to his clergy; and hence he had determined upon making the changes which he had indicated. He was the more induced to do this because the discipline and government of the Church had been the weak point of the Church of England for centuries, and because in God's good providence the clergy were becoming more and more convinced of the necessity of the counsel and co-operation of the laity. He accordingly proposed to meet in conference churchwardens, synodsmen, lay readers, and all who had any connection with the Diocesan Conference, to discuss such questions as temperance, lay organisation, lay evangelisation, the strengthening Church life in country parishes, family religion, &c. He was happy to state that the statistics which he had collected as to the work of the Church in his diocese were upon the whole encouraging; and now that the Church of England had to struggle for existence, he regarded statistics as to her work and progress as especially valuable. With regard to the operation of the Burials Act, 1880, he found that only ten out of 272 funerals had been celebrated under it in the two deaneries of Peterborough during the last sixteen months. Notwithstanding all that had been said upon the subject, the small proportion of burials under the new Act showed that the great body of the parishioners were still willing to accept the ministrations of their parish clergyman in the hour of their sorrow.

DIOCESAN CONFERENCES.

An interesting discussion on the relations of the Church towards the Salvation Army took place on Wednesday at the second and closing sitting of the Gloucester and Bristol Diocesan Conference. It was introduced by a paper read by Mr. Josh, who said the Army had reached a class which no other Christian body had effectually reached, and which had been the despair of all Churches. This was due to their single-minded enthusiasm and their *modus operandi*. He deprecated their irreverence, presumption, and neglect of sacraments, and recommended that the Church should do the same work with something of the same method, but without the extravagance and objectionable features. A step in that direction had been taken in Bristol, where two Church Armies were now in full working with encouraging results. All the members must be communicants. Canon Girdlestone spoke strongly of some of the irreverence existing in the Salvation Army as a reason why they should not, as members of the Church of England, in any way actively combine with the Salvationists. This irreverence was calculated to do a very large amount of evil in their parishes—(hear, hear)—and in a kindly and affectionate tone he would ask them to alter some of their proceedings. Placards were recently posted in his parish which he considered so irreverent that he caused them to be taken down. The Rev. Canon then cited some instances of what he considered gross irreverence. To anyone with a spark of respect for sacred things, nothing could be more irreverent or more offensive. (Hear, hear.) The Salvationists' power was a great power, by which the masses were attracted in very considerable numbers. But he doubted some of the alleged results. General Booth might make good Salvationists in half an hour, but that was very different from good Christians. (Hear, hear.) Still, there had been success, and the object of Churchmen should be not to seek combination with the Salvationists and their proceedings, but to direct them into a better channel. That success showed that the Church wanted more expansion and more enthusiasm than it had now; enthusiasm coupled with reverence and respect was what the Church wanted. Canon Bell contended that the book published by General Booth contained false doctrines, and he denied the assertion in the paper just read that the Salvationists had for the first time reached the masses. In his own parish of Cheltenham the Salvationists were doing more harm than good. He was very doubtful about the Church copying their example. The Salvationists' enthusiasm and counterfeit enthusiasm would prove a failure. The Church should use the means it already possessed. The Rev. H. Norman said in his parish, near Swindon, the Salvationists appeared at confirmation time and dissuaded the children from attending, and told them to end the hymn they were singing with "We won't be confirmed; we won't be confirmed; Hallelujah." There was with the Salvationists a decided opposition side; they were already largely connected in country parishes with Dissenters' meetings, and at the bottom there was great political animus, which would be distinctly seen when the next attempt was made to obtain a religious census. Canon Tinling said the manager of Gloucester gaol told him that many persons who would naturally be expected in the gaol were not there, and he attributed this to the Salvation Army. Archdeacon Norris moved—

That in the parochial system, capable of indefinite development, and reinforced by lay help, the Church had all it needed for the extension of Christ's kingdom.

Mr. Charles Nash said circumstances had led him into the society of General Booth, and he had seen some of their work. He admitted that the Church could not work with them; that their doctrines contained great errors, and their proceedings a great deal of irreverence, but he felt that they had done very great good. Canon Girdlestone proposed a resolution acknowledging the zeal and approving the objects of the Salvation Army, and expressing the gratitude of the Conference for its successes in reclaiming sinners; but pointing out that the irreverence of its proceedings must be a bar to Church co-operation, and earnestly praying the Holy Spirit to direct the zeal and influence of the Army to the effecting of that enduring change in the daily life and the conversation of the working classes which is the only evidence of real conversion. Several clergymen suggested that the word "blasphemous" should be inserted before "irreverence," but on the advice of the Bishop, who pointed out that there had not been time for the proper consideration of either of the resolutions, neither of them was put, and the Conference proceeded to the other business, which included papers against indiscriminate almsgiving and deploring the effect of bad dwellings on the morality of the poor.

The St. Albans Diocesan Conference was continued at Hertford on Wednesday, under the presidency of the Bishop of St. Albans. Mr. Wright submitted the financial statement, which was of a favourable character. The Rev. H. T. Armfield moved—

That a committee be appointed to watch Parliamentary legislation affecting the Church, and particularly the clergy.

In supporting the motion, he mentioned that a Bill became law last Session, having for its object to alter the towns from which corn returns are obtained; he regretted that this Bill had been allowed to pass unopposed, believing that it was a "dodge" for taking five per cent. off the tithe-rent charge. The Rev. Canon Tarver seconded the motion. The resolution was carried, and on the motion of Mr. P. O. Papillon, seconded by the Rev. D. Ingles, it was agreed to give the Committee power to take action in case of anything coming before Parliament requiring urgency. The Rev. W. Jowitt read a paper on "The Church and Middle-class Education," and moved—

That it is the duty of Churchmen in the diocese to use their best endeavours to further the establishment of middle-class schools.

In the absence of Mr. H. H. Gibbs, the Archdeacon of Essex read a paper which he had sent on the same subject. A lengthy and animated debate ensued; and on the motion being put it was carried unanimously by both orders. On resuming, after luncheon, the Rev. Canon Scott moved, and Mr. E. N. Buxton seconded the following resolution:—

That the attitude to be observed by the Church towards the Salvation Army is a matter demanding grave and serious consideration.

The debate which ensued lasted the whole of the sitting, and various suggestions were made as to the best mode of dealing with the Salvationists, such as a more frequent interchange of clergymen in each other's pulpits and utilising the evening services for the poor, and the appointment of a missionary preacher in the diocese. The Rev. A. Mason moved—

That the Conference commends to the consideration of the Bishops the adoption of such agencies, subsidiary to the ordinary parochial ministry of the Church, as may enable her to reach those who are now alienated from her.

Both resolutions were carried, and a Committee was appointed to consider the best means of giving them effect. The Bishop of St. Albans, in closing the Conference, said he was thankful for the wise, grave, and temperate tone of the debate, and for the spirit of love which had actuated every speaker. The subject which had been discussed had been under the consideration of the Bishops, and he hoped it would soon again occupy their attention, especially if the Archbishop should be restored to health, so that they might tender that advice which was to be expected from leaders at such a crisis. He also congratulated the members of the Conference on the increased interest felt in the proceedings as they went on, and on the ability of the speakers, who showed more practical acquaintance with the rules of debate.

FAREWELL ADDRESS TO THE BISHOP OF DURHAM.

On Wednesday afternoon, the Archdeacon and clergy of the county of Northumberland assembled in the upper vestry of St. Nicholas' Cathedral Church, Newcastle, for the purpose of presenting to the Bishop of Durham (the Rev. Dr. Lightfoot) a parting address. The address was contained in an album, which also contained the signatures of the Archdeacon (the Ven. G. H. Hamilton, M.A.), and the whole of the clergy of Northumberland (the ecclesiastical limit of the Bishopric of Newcastle), and was handsomely illuminated and bound, and bore on the front a representation of the celebrated lantern tower of the new Cathedral Church.

Archdeacon Hamilton, on behalf of himself and

the clergy, made the presentation. He said: My Lord Bishop, I am deputed by my brethren, the clergy of the newly-formed diocese of Newcastle, to offer for your Lordship's acceptance this address, signed by us all, and expressing our sincere regret that our official connection with you as our Bishop has been severed. We heartily co-operated with you in obtaining a division of the great diocese of Durham, from a deep conviction that this would prove, to all generations to come, a chief means of extending the highest spiritual influence among the vast populations of the north. But now that this separation has been accomplished, personal feeling causes us to regret, not so much that we are severed from the ancient associations and the historic dignity of the princely see of Durham, as that your Lordship's gentle and wise rule over us, as our Father in God, has come to an end. We ask you, therefore, as a parting favour, to accept at our hands this expression of our affectionate attachment to you personally, and of our best wishes and earnest prayers that you may long prove a blessing, support, and comfort to the clergy of the reduced diocese of Durham who still have the happiness of being under your episcopal guidance. And when you look upon this volume containing our address to you, and see on its front the beautiful lantern tower of our new Cathedral of Newcastle, may we ask your remembrance of us and our people in your prayers, that the Holy Spirit may guide, help, and bless us in promoting the temporal and eternal welfare of Christ's people committed to our spiritual charge? (Loud applause.)

The Archdeacon then read the address, which was as follows:—

To the Right Reverend Joseph Barber, Lord Bishop of Durham: The Clergy of the newly-formed Diocese of Newcastle cannot witness this parting of the See of Durham without a public and united expression of their regret at one inevitable consequence—the loss of your Lordship's personal care and oversight of themselves and their parishes—even while that regret is tempered by the hope that a portion of leisure thus restored to you may be given, as in former years, to the edifying of the Church throughout the world. Three years ago the Diocese of Durham was held by all the members of the Church in England to enjoy a rare advantage in the appointment of your Lordship to be our Bishop. To ourselves the sense of privilege was already awakened by the foreboding of a severance supposed to be near at hand—a severance which is now complete. We felt, however, with thankfulness that for a time at least we should share in your supervision of the ancient See; and during these three years that feeling has been so far strengthened as to make the memory of your undivided episcopate a source of kindly and pleasant recollections to us all. We trust that you may in time to come receive with interest and satisfaction the reports of your successor on the endeavours of those whom you once called your own clergy in Northumberland to fulfil the various duties committed to their charge. And now we can only express our wishes and our prayers that health and strength may long be granted to your Lordship, and that you may, under God's blessing, continue so to administer a diocese, still extensive, as to give our beloved Church of England a firmer hold upon the hearts of the people; that the work of upholding and advancing the cause of our Divine Master, the work in which your happiness as our own consists, may prosper in your hands, and not in yours only, but in the hands of your successor, to whom, thanks greatly to your sacrifices and exertions, the oversight of this Diocese of Newcastle has been in God's good time committed.

The Bishop of Durham replied. He said: My dear friends, I cannot say how deeply I feel your kindness in meeting me in such large numbers to-day, and I need not assure you that this volume will be kept by me among my choicest treasures. No farewell is unaccompanied with some feeling of pain; but I do think that our parting is less alloyed with any such painful feelings than we could have hoped for. For, first of all, this is only a formal and official parting; it is not a personal one. I shall still hope to retain the friendships I have made in Northumberland. I assure you all that whenever you come my way you will find a hearty welcome at Auckland, and I think I may venture to say that if my holiday rambles should carry me into Northumberland I shall find a hearty welcome here. When this scheme for the separation of the See of Newcastle was going on there was, I found, much apathy, not to say reluctance, in some quarters to the measure altogether. I attribute that to two causes—partly because the scheme was considered impracticable, and partly because in your good nature you thought it better to bear the ills of the administration which you were under at the time, than to launch yourselves into an unknown and uncertain future. Happily both these fears are dissipated. The practicability of the scheme has been shown by the most cogent of proofs. The appointment of the first Bishop of Newcastle has been most auspicious, and has been welcomed as it deserved to be welcomed by all. There is a reference in your address which I think I cannot be wrong in interpreting as alluding to my literary work. I may say to you now that I have looked upon that literary work as a main business of my life, and when the See of Durham was offered to me, it was on that account with the greatest misgiving—on that account among many others, but on that account not the least—that with the greatest misgiving, and not without many regrets, I accepted the offer. It seemed to me to be a call from God; therefore I came among you; but I determined that from that time forward that that literary work which hitherto I had regarded as a chief occupation of my life, must now become a chief recreation at the best. A chief recreation it has been to me. One cannot always be doing the same work, and though I have been obliged to lay it aside for weeks and months together, yet I have returned to it as really a very pleasant recreation. Whether your hope which you so kindly expressed will ever be realised or not I cannot say. For the present I have not found any very sensible diminution in the work: perhaps that is yet to come. On the other hand, a whole vista of new occupations such as will suggest themselves when more leisure is given to one opens before me in connection with diocesan work. However, we will leave that in God's hands; I will do my best if I can find any leisure. You are kind enough to refer in the address to the pleasant memories which you will attach to the term during which I have held the episcopate among you. I do most heartily reciprocate your language. I shall carry about with me most pleasant recollections of my visits to Northumberland, more especially of my Confirmation tours. I shall recur again and again to the welcome which I have received, not only in this busy and thriving city of Newcastle, but also in the quiet parsonages under the shelter of the Cheviots, and amidst those historic castles, and other monuments of the past, which stood on your eastern shore. I see very plainly from your language that you look forward hopefully to the future; so do I—most hopefully. I believe that this measure, the creation of the See of Newcastle, will be fraught with the utmost consequence to the Church of England in these parts. I expect to see her advance by rapid strides, aggressive with the aggressiveness of the noble type, not seeking party ends in a sectarian spirit, not expending her energies in polemical bitterness against other Christian communities; but pursuing her own way quietly, zealously, steadfastly—moving the hearts of the people because she deserves to win them; setting before herself as her one end and aim to rescue human lives from sin and misery, and to gather human souls into the fold of Christ. Full of these hopes, I bid you farewell, praying that God's blessing may rest on you and your work. (Loud applause.)

The Bishop then pronounced the Benediction.

THE "SALVATION ARMY."—SHOCKING BLASPHEMY.

In a leading article the *Morning Post*, of Friday, comments on the Salvation Army:—

"On the whole it must be admitted that the Church has treated the Army with much consideration. There is no disposition to regard it as a hostile force, or a gang of poachers trespassing in search of game on ecclesiastical preserves. Due credit is given for what it has done and sought to do. But it still remains to be settled whether one of the kindest things would not be to induce its leaders to tone down some of its extravagant, we might even say blasphemous, language, and to allow more play for sober reflection in those whom it enlists. It is simply impossible for devout religious feeling and irreverence to go on together in the same mind. We do not know what the prayers and the preachings of these Salvationists may be, but some of the hymns they sing are repulsive to every sense of decency. The language of their announcements is inflated, irreverent, boastful, and misleading. And the general effect of all that one sees and reads about them is a painful suspicion that the graces of humility, gentleness, modesty, and reverence are deplorably wanting. Evidence of this appears in the proceedings of the Bristol Conference, where Canon Girdlestone brought forward some specimens which he had found in circulation in his own parish. Here is a copy of a placard posted on the walls:—'On Monday, Sept. 11, No. 5 Battery (Bristol) King's Royals, who are bound for the Better Land, will hold the Thornbury Fort. Calvary's Big Gun will be manned by the United Forces. Red-hot shot and shell will be freely supplied from Heaven's ammunition store. The attack will commence in the barracks at 7 p.m., when Major Sowerby will conduct a Holiness Fusilade, assisted by Captain Nilson and others. At 5 p.m. a Tea Pot Parade. Tickets 9d. each. At 7 p.m. songs, solos, sermons. The Saviour will offer salvation to seeking sinners. The war will be continued by the local battery until the Judgment Day.' But this is a comparatively mild specimen. With the greatest reluctance we subjoin another, which nothing but the necessity of stating the case fairly would induce us to print. It is the chorus of a ribald hymn:—

[We cannot print the shocking blasphemy.—Ed. *John Bull.*]

It is impossible not to ask, can any good come of such blasphemous substitutes for prayer and praise? Ought the Church to follow even at a vast distance such an example of ministration? We have no hesitation in saying that she can do nothing but disavow such agency as long as it lends itself to such outrageous desecration of all that is devout and sober. If 'General' Booth and his wife—who is said to be a remarkably good woman, with rare gifts of speech and writing—wish to see their work prosper they must get rid of all blasphemy in their services and other proceedings, and they must have a due regard to decency and the proprieties of language. Such phraseology tends to engender a tone and quality of thought entirely out of keeping with the spirit of Christianity. It is no answer to say that the dregs of society are won by this kind of thing unless it also be shown that they cannot be won without it. The general result is that if the Salvation Army would purify itself of its impieties and extravagances it would vastly enlarge its means of doing good, and instead of repelling devout people from co-operation by revolting language they would command the respect of society, and all who wish well to the increase of temperance, virtue, and religion would gladly help their work and bid them God-speed on their way. As it is, sober people are too much shocked to sympathise and too distrustful to help."

THE COURT.

The Queen, with Princess Beatrice, the Duke of Albany, and the Grand Duke of Hesse, attended Divine service on Sunday morning in Crathie Church.

The Prince of Wales left London on Tuesday to accompany his two sons to Lausanne, where they will continue their studies in modern languages.

The Queen has appointed the Duke of Connaught to the Honorary Colonelcy of the 13th Bengal Lancers.

The Duke and Duchess of Edinburgh, with their family and suite, arrived at Calais by the Brussels express shortly before two o'clock on Thursday afternoon, and were received by Captain Morgan, R.N. (on behalf of the London and Chatham Railway Company), by whom they were conducted on board the special steamer the *Samphire*. The vessel left Calais at once, and made a very pleasant trip across the Straits, the water being quite calm. The steamer put alongside the Admiralty Pier at half-past three, when the following gentlemen went on board to receive their Royal Highnesses:—Major General Newdigate, C.B., commanding the South-Eastern District, and his staff, consisting of Colonel Buchanan, Assistant Adjutant-General; Colonel Knight, Assistant Quartermaster-General; Colonel Meurant, commanding Royal Irish Rifles; Lieutenant Bartle Frere, Aide-de-Camp; Captain Sir T. C. Bruce, R.N.; and Admiralty Superintendent Captain Sergeant, R.N., commanding the Coastguards in this district. There was a large assembly of the public on the upper portion of the pier, and a group of the *élite* of the neighbourhood on the landing. A guard of honour, consisting of two companies of the Royal Irish Rifles, were present, in charge of Major Medcalf, the band of the same regiment playing the National Anthem. As the boat drew alongside the pier a Royal salute was fired from the castle. The Royal party proceeded at 4 o'clock by special train on the South-Eastern Railway to Ashford for their residence at Eastwell-park.

MISCELLANEOUS.

A large concert hall in West-street, Brighton, and the Castle Hotel adjoining, were destroyed by fire on Saturday night, and several firemen were severely injured by falling walls.

The extensive flour mills at Bristol belonging to Messrs. Baker and Co. were burnt down on Sunday. The loss is estimated at between £50,000 and £60,000.

A theatre at Tunstall and a circus at Hanley have been acquired for the use of the Salvation Army.

The South Yorkshire coal-miners have resolved upon a strike in case their demand for 15 per cent. advance of wages be not granted.

A steam boiler burst on Monday at the Stephenson Tube Company's Works, Birmingham. Two men were killed, and a third was dangerously scalded.

A collision occurred on Monday near the Birmingham Central Station, between two trains, and several passengers were severely injured.

An animated discussion took place on Thursday afternoon at a meeting of the St. Saviour's Board of Guardians, upon an application from the authorities of Guy's Hospital for a form to be signed requiring the guardians to pay 1s. per day for a pauper removed to the hospital to have an operation performed. Mr. Ledger considered this application cruel, coming as it did just after a case in which a cabdriver was turned away from the hospital without even a glass of water, and died the next day. Mr. Stafford understood that any person, rich or poor, when once inside the hospital walls, was supposed to be treated free. Guy's was a well-endowed hospital, the staff were paid large salaries, and he thought it time the days of these mismanaged hospitals had gone. Mr. Searle said if he sent his servant to the hospital he was not asked to pay 1s. a day, and he did not see why the guardians should. An hospital like Guy's ought to be as free to the pauper as to the duke. It was resolved not to pay.

The inaugural public meeting of the United Kingdom Railway Temperance Union, promoted by the Church of England Temperance Society, was held on Wednesday night in Exeter Hall. The Rev. Canon Duckworth opened the proceedings with prayer. The Rev. Canon Ellison, who presided, stated that the work had originated among the railway men themselves, and was in no sense of the term sectarian in its character. Nothing could be more important than that railway servants—especially engine-drivers, guards, and pointsmen—should be men of sober habits, and it was, therefore, most satisfactory to find these men taking upon themselves the formation of the society. Mr. Probyn, president of the London, Brighton, and South Coast Temperance League, moved a resolution expressing approval of the objects of the union. This was seconded by Mr. W. S. Portal, deputy-chairman of the London and South-Western Railway Company, and carried unanimously.

The *Athenæum* says that letters from Ceylon announce the death on the 11th ult. of Dr. Thwaites, formerly the director of the Botanic Garden at Peradenyia. Previous to his undertaking the charge of that establishment he was known in this country as a singularly expert microscopist, and an acute observer. His work in this direction was done at a period when the study of cryptogamic botany in this country was all but dead, or pursued only by very few devotees. In consequence of this many facts in the life-history of these plants detected by him were passed over with scant attention. On his appointment to Ceylon Dr. Thwaites abandoned to a great extent his researches in crytogamic botany, and devoted such leisure as the administrative duties of his department permitted to the elaboration of the Ceylon flora, for which his numerous collections, and specially his enumeration of Ceylon plants, form an admirable preparation. Dr. Thwaites died in his 72nd year.

There returned to the barracks at Whittington, near Lichfield, on Monday evening, Private W. Jones, formerly employed as a groom at Wolverhampton. In 1878 he enlisted into the militia, and thence into the 38th Regiment. In the Zulu war he obtained a medal, and in Egypt he went into the Mounted Infantry, being engaged in each action up to and inclusive of Tel-el-Kebir. On one occasion he carried a wounded officer out of danger, and has on this account been recommended for the Victoria Cross. His own description of the latter incident is peculiarly quiet. "We were riding on," said he, "when he (the officer) said, 'I am wounded in the leg, bugler.' At that moment my horse was shot through the head, and I was thrown. I picked myself up, and said, 'If you are wounded in the leg, my horse is wounded in the head.' I then picked him up, and carried him on my back for 200 yards or more, after which I mounted his horse, and went in." Jones is now only 21 years of age.

Tuesday's *Gazette* contains a notification that the Education Department have appointed Sir Thomas Chambers, Q.C., M.P., Recorder of the City of London, to be returning officer for the triennial election of the School Board for London in November next. A list is also given of gentlemen appointed to be deputy returning officers for the various divisions.

The *London and China Telegraph* copies some details of the insurrection in Corea and the death of the Queen from a letter from a correspondent of the *Hiogo News*. According to the correspondent, the insurrection arose from the soldiery not being paid, which threw them into the arms of a conspirator named Dai In Kun, who told them to attack the barracks, the Japanese Legation, and the residence of Bin, slaughtering all the inmates of those places. "Afterwards the insurgents broke into the palace-yard, shouting loudly, 'Where is the Queen?' Upon this Dai In Kun advised her Majesty to commit suicide rather than wait to be butchered, and handed her a cup containing poison. The poor lady divided the contents, and gave half to the recently married Crown Princess. Then they both drank the poison and expired almost immediately." The King escaped to the headquarters of the Royal Guards.

The 120th quarterly meeting of the Conservative Land Society was held at the Norfolk-street offices on Wednesday, Viscount Ranelagh presiding. The business of the financial year just ended was stated to have been of a satisfactory character, the number of the last share issued up to the 30th ult. being 46,054, and the grand total of cash receipts to the same date £3,329,560. The reserve fund stands at £7,500. The rate of interest was declared to be 4½ per cent. per annum on shares, and 4 per cent. on deposits, the next half-yearly warrants for which will be payable on the 1st proximo. Mr. Thomas S. Evans and Mr. R. Minton were elected auditors for the shareholders, and the report was adopted.

Mr. Davitt, speaking at the celebration of the Father Mathew anniversary, said he did not approve of the policy pursued by the teetotallers in attacking the publicans wholesale. There was a national antipathy to coercion in Ireland; in fact, the whole history of the country was one fight against coercion. If they were to strike out against coercion in this matter they would be acting more wisely—if, instead of calling names or imputing motives, or saying hard things, they were to work in a spirit of argument, and try in a sensible and logical manner to convince persons that it was to their interest to become temperate, not teetotallers. Referring to the state of the labourers of the country, he advocated the establishment of reading-rooms and lectures for their education, and said that if the labouring-classes had been better educated they would never have been content with a settlement of the land question on such an insane ground as the reform known as "the three F's." He regretted to see that Irish literature was not taught in the national schools, and he hoped this omission would soon be remedied. Referring to the city of Dublin, he said it was a disgrace to them to find the names of a number of whisky-drinking lord-lieutenants, who had never done anything for the country, displayed at their street-corners and giving titles to their thoroughfares. He would ask the Nationalists of Dublin no longer to perpetuate names of their enemies in this fashion.

Clapton Hall, which holds about 5,000 persons, was on Thursday morning crowded by members of the Salvation Army and others to witness the marriage of William Bramwell Booth (the eldest son of "General" Booth) to Miss Florence Helena Soper, who has for some time been engaged with one of the Misses Booth in the Salvation Army work in France. Special "Salvation Wedding Songs" were sung to popular tunes; and, at the suggestion of the "General," what were considered the most pointed sentiments were rendered with "hoisted signals"—*i.e.*, with the waving of banners, flags, and handkerchiefs. The prayers were interrupted very frequently with cries of "Amen!" "Hallelujah!" and other ejaculations. "General" Booth having referred to the object of the meeting, the bride and bridegroom stood up on the platform in front of the assembly, and "General" Booth said: "William Bramwell Booth, will you have this woman to be your wedded wife, to live together after God's ordinance in the holy estate of marriage? will you love her, comfort her, honour her, and keep her, in sickness and in health? and never seek to prevent her doing or giving anything that is in her power to do or give to help the Salvation Army? and will you promise to use all your influence to promote her constant and entire self-sacrifice for the salvation of the world, and, forsaking all other, keep only unto her so long as you both shall live?" To this the bridegroom answered, "I will." The same words were then repeated to the bride, who, having made a similar answer, was given away by her father. The two having joined hands, Mr. Soper pronounced a blessing upon the union. "General" Booth then called upon the assembly to witness the marriage, and the bridegroom, having expressed his readiness to take the bride for "better or worse," the audience several times shouted "Amen!" This was also done in the case of Miss Soper, and then Mr. William Bramwell Booth produced a ring from his pocket and placed it upon the bride's finger. "General" Booth then pronounced the two persons to have been duly and lawfully married.

The poor are always with us, and yet we know them not. The poverty that parades its needs and is perpetually asking for "relief" is not the real indigence that true humanity should be most solicitous to help. It is the poverty that hides which the genuine philanthropist should search out and succour. In this great city there are thousands who know the bitterness of unsatisfied hunger, who endure the misery of that most blighting of all cold, the chill of starvation; who suffer torments of mind-worry and wretchedness; and who are, in short, dying of destitution while they keep up an external appearance of respectability and even of content. Medical men who are admitted to see life stripped of its tinsel, especially those who have to deal with the mental phase of human nature at close quarters and in its weakest moments, when pretence is no longer possible, have this hidden poverty brought painfully home to them. The outside public has no conception of the extent and depth of the impecuniosity that prevails, and the bitter aching void that is unsatisfied. We pity the so-called "starving poor;" Heaven help the starving "well-to-do," and even seemingly "wealthy!" It is a grim fact that there are at this moment members of the professions, tradesmen, clergymen, and educated persons of all classes and grades of society, who are poorer and more at a loss how to feed themselves and their families than the average "poor," upon whose recognised needs society is wont to exhaust its charity. The sufferers of whom we are speaking not only affect, but feel, that pride in life that absolutely deters them from making their circumstances known. They would, and do, die rather than confess the urgency of their poverty. When we read of cases of "starvation" that attract notice by the finding of coroners' juries, and disclosures made before the magistrates, we wonder how many in this ostentatiously charitable community of ours even suspect the existence of the poverty that hides.—*Lancet.*

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One of the most singular scenes that have ever occurred at Sheffield was witnessed at the parish church on Wednesday morning, when Mr. E. Knowles Binns, a well-known solicitor, and one of the representatives of Nether Hallam Ward in the Town Council, led a lady to the altar under circumstances of considerable difficulty. A short time ago Mrs. Ada Caroline Milne, a widow, who is possessed of £18,000, put an advertisement in a paper stating that she was desirous of meeting a gentleman with a view to matrimony, and Mr. Binns replied to the advertisement. His attentions were not repulsed, but the course of true love was disturbed by the lady's brother, Mr. Liebert, of Harewood House, Tunbridge Wells, who charged Mr. Binns with mercenary motives, and used physical means to eject him from the house. The brother's statement is that the lady is unsound in mind and not fitted for the marriage state. Still she seemed determined to marry Mr. Binns. After her brother's assault upon him she entered a convent at Folkestone, but she suddenly left that retreat and took up her quarters at an hotel in London. From that hotel she wrote to the Lady Superior, saying she had met a gentleman who had intended to marry her. On Thursday last she went to Sheffield, and has been staying at the Royal Victoria Hotel, under the name of "Mrs. Scott of New York." Shortly after her arrival Mr. Binns sought to obtain a licence, and as she was a Roman Catholic it was decided that they should be married at St. Marie's church. The Rev. Canon Walshaw, however, refused to grant a licence, as he had been communicated with by the lady's friends. An effort was then made to get "a dispensation" from the Bishop of Leeds, and it was obtained, but afterwards withdrawn. Then application was made to the Rev. Canon Blakeney, vicar of Sheffield, for a special licence, and he being unaware of the circumstances, consented to marry them. The ceremony was arranged to take place at half-past nine o'clock on Wednesday morning, and at that time Mr. Liebert, who had come to Sheffield in the hope of preventing the wedding, had a carriage and pair ready at the church gates, intending to carry off his sister by force rather than let the marriage proceed. The rain came down in torrents, but he did not heed the weather, and paced impatiently about, keeping a sharp look out for the wedding party. But soon after nine o'clock Inspector Bird and about a dozen members of the borough police entered the churchyard with the object of preserving order should any disturbance take place. Punctually at half-past nine o'clock a cab drove into St. James's-street, and stopped at the church gates. Out of the vehicle stepped Dr. Spowart, a local medical man, and on his arm leaned Mrs. Milne, the intended bride. As soon as she alighted her brother stepped forward, seized her by the arm, and said, "Ada, Ada, come along with me;" but she refused, and clung to Dr. Spowart, the "best man," in a very hysterical state. The brother was held back by the police, and the lady, accompanied by Dr. Spowart, ran swiftly across the churchyard, followed by a crowd of excited spectators. Mr. Liebert, finding himself foiled, chased his sister into the church, and seemed quite overcome with emotion. Dr. Spowart took the lady into the vestry, where she was shortly afterwards joined by Mr. Binns, who, although rather pale, seemed the least concerned of the party. The brother appeared half-stunned with the turn events had taken, and leaned with his head in his hands against a pew. But when his sister and Mr. Binns appeared at the altar, and the service had gone on to the place where the clergyman says, "If any one can show just cause why these two should not be joined together in holy matrimony," he stepped forward to the altar rails, and said, "I can, sir. I protest against this marriage." He then stated that the lady was not of sound mind, and unfitted for marriage. The vicar asked him if he had medical testimony to the fact, and he replied that he had not had time to get such testimony, but could produce it. The vicar said Mr. Binns had three medical certificates showing the lady was of sound mind, and said he was afraid the brother's objection was invalid. Mr. Liebert said Mr. Binns had acted in an underhand manner, and this was his only chance of saving his sister from a fearful marriage. Mr. Binns had even refused to make a marriage settlement upon her. The vicar said he was placed in a very awkward position. Mr. Binns said he was not going to discuss the question of the settlement with Mr. Liebert, and he asked the vicar to proceed with the ceremony. The vicar: Do you insist on that? Mr. Binns: I do, sir, and the lady also insists. The vicar took the lady aside, and also consulted with a solicitor, after which he said he was afraid the ceremony must proceed, and, as both Mr. Binns and the lady insisted upon it, the ceremony was concluded. Mr. Liebert shed tears on finding he could not stop the wedding, and said he had taken every advice he could and filed a petition to save his sister from what he called "this fearful marriage." The bride and bridegroom left for London, and will spend their honeymoon in France. The lady is thirty-nine years of age, and the bridegroom thirty-five. The extraordinary scenes both inside and outside the church were the talk of the town and the chief topic at the clubs.

A Kimberley correspondent of the *Natal Mercury* gives a deplorable picture of financial affairs there. He says it is impossible to picture the dearth of money at the diamond fields. Scarcely any company is paying dividends, and "I.D.B." are as active and numerous as ever. He considers that until the companies declare dividends it will be impossible to hope for a fresh start. Only the very best scrip is saleable, and this at a ruinous sacrifice. Shares that were worth £15 last year only fetch 5s. or 10s. now; £22 shares are quoted at £4; and £380 shares at £140. Jagersfontein is in even a worse case. This, of course, is the result of over-speculation, illicit diamond-buying, and catastrophes in the mine. Diamonds are still found, however, and while that is the case there is no cause for despair.

Painted windows as memorials of departed worth and gallantry have an interest in the eyes of all. Mr. W. G. Taylor has at all times pleasure in showing his works in progress, both for church and hall, the introduction of likenesses in windows being a special study. Designs and estimates sent. Medal awarded to works in Paris Exhibition. The "Art" Works, 4, Berners-street, London, W.

The *Daily Telegraph* learns from Singapore that Mr. Witti (formerly an officer in the Austrian army), an explorer in the service of the British North Borneo Company, has been treacherously murdered by "Head-hunters," who also killed several of his native attendants. Mr. Witti had, it seems, been making his way to the head of the Sibuco river. This region may be considered at present quite beyond the active administration of the British North Borneo Company. The Governor was not aware that Mr. Witti intended to make so long and hazardous a journey. At the same time, Mr. Witti being an experienced traveller, a brave man, and on good terms with the natives generally, there was no reason to fear that he might not go through the very heart of the country without molestation. He had made, it seems, an important trip, and was, it is believed, on his way to Kimanis. Near the head of the Sibuco river he would be on the frontier of Dutch Borneo, and in a region where Mr. Carl Bock found the natives unusually savage and unfriendly. Witti had a party of seventeen men. He divided them. Some nine or ten were told off to attend to the boats. They were navigating a river, and Witti had bought boats from the natives. The other men remained to push on ahead in company with the explorer. The local chiefs (the tribes are, no doubt, the Muruts, though one account says they are Tandjoeing Dyaks) had hospitably entertained Witti, which is generally a guarantee of friendship. While his little party were preparing to move forward, Witti sat down to make some notes in his diary. Suddenly, from an ambush in the river, some 300 natives, armed with poisoned arrows and spears, rushed upon Witti and his men. Three of the latter fell almost immediately. Witti defended himself with his revolver and killed two of his assailants. The rest crowded upon him, however, and speared him to death. The others of his party had already run away, one of them, who was carrying Witti's Winchester rifle, taking it off in his flight. From a hiding-place they saw one of the attacking party decapitate Witti, while others cut off the lower limbs of his dead attendants, fling them, with the explorer's head, into a boat, and make off with their bleeding trophies down stream. They also carried off Witti's papers and despatch-box. The event has created a sensation at Singapore and at Labuan. A police party, of the Borneo Company, has been, or is, about to be despatched to the scene of the massacre, with a view to the complete investigation of the affair and the punishment of the Muruts. The head of the Sibuco river is on the confines of the British North Borneo Company's territory, occupied by tribes of an entirely different character to those among whom Mr. Frank Hatton, another scientific explorer, is at work in the more northern regions round about Kini Bolu. He and his party, including an Australian engineer, have been well received.

Mr. A. Pease, M.P., speaking at a temperance demonstration in Cleveland, said he had recently received a letter from the Home Secretary, which stated that the Government hoped before long to give them a lift, and that they had been collecting from the various States in the American Union information bearing on the temperance question.

STAINED GLASS. — The Royal establishment of Mayer and Co., of Munich, whose London show-rooms are at 149, New Bond-street, submit, free of charge, designs for any windows in contemplation. Their works are executed in accordance with the style of architecture, in very best and richest pot-metal glass, or, if desired, with enamel and perspective drawings like in the windows of the Cathedrals of London, Glasgow, Cologne, and others.

BIRTHS.

Oct. 4, at Langton House, Cheltenham, the wife of the Rev. ARTHUR V. DOBSON, M.A., Trinity College, Oxford, of a daughter.

Oct. 5, at 37, Eccleston-square, Lady HERVEY BATHURST, of a son.

Oct. 5, at Clagherevagh, Sligo, Ireland, Lady LARCOM, of a son.

Oct. 6, at Eastbourne, the wife of the Rev. SILVANUS KEY BORTON, M.A., of a daughter.

Oct. 8, at 14, Essex-villas, Campden-hill, Kensington, the wife of ALFRED COCK, of the Middle Temple, Esquire, Barrister-at-Law, of a daughter.

Oct. 8, at 69, Onslow-gardens, S.W., the Hon. Mrs. ROCHE, of a daughter.

Oct. 9, at 36, Charles-street, Berkeley-square, the Hon. Mrs. CECIL DUNCOMBE, of a daughter.

MARRIAGES.

Oct. 4, at St. John's, Great Brickhill, GEORGE MOORE SAYLE, son of Robert Sayle, Esq., J.P., Leighton House, Trumpington, Cambridge, to HARRIETT LAYTON FOUNTAINE, younger daughter of Bernard Thomas Fountaine, Esq., of Stoke House Stoke Hammond, Bucks.

Oct. 5, at the parish church, Lewisham, CHARLES, second son of THOMAS STONE, Esq., of 29, Lee-park, Blackheath, to ALICE ELIZABETH, eldest daughter of EDWARD HART, Esq., of The Priory, Lewisham.

Oct. 5, at the Cathedral, Peterborough, ALFRED R. H. SAUNDERS, Esq., younger son of the late Dean of Peterborough, to ANNIE, younger daughter of WILLIAM PALEY, Esq., M.D., of Peterborough.

Oct. 5, at St. Andrew's, Wells-street, GERALD CHARLES COLMAN, of Staple-inn, Solicitor, to ADA CAROLINE, daughter of the late Dr. H. LANG, of 5, Berners-street, W.

DEATHS.

Sept. 30, at his residence, 22, City-road, WM. SIMPSON, Esq., J.P., in his 98th year.

Oct. 1, killed by the fall of a tree, at Mauchline, N.B., CHARLES GRANVILLE, son of Major and Mrs. J. F. STUART MENTEITH, aged 10 years.

Oct. 1, at Cairo, of dysentery, having volunteered and served in all the engagements of the Egyptian campaign, attached to the 7th Dragoon Guards, JAMES J. BAYLY, Lieutenant 2nd Dragoon Guards (Queen's Bays), only surviving son of Richard Bayly, Esq., J.P., Green-park, Kilmallock, county Limerick, Ireland, aged 26 years.

Oct. 3, at Finningham, Suffolk, MARY REDNALL, in her 87th year.

Oct. 4, at Oxford, CAROLINE TREWEEKE, wife of the late Rev. WM. BISCOE, Rector of Exhall-cum-Wixford, Warwickshire, aged 69 years.

Oct. 4, at Clevedon, Mr. W. F. DANIELS, for many years the faithful Chief Clerk of the Hon. Mr. Justice Manisty, aged 42 years.

Oct. 4, at 35, Norland-square, W., ROSAMIRA, widow of the late ROBERT BATEMAN PAUL, Clerk, M.A., Prebendary of Lincoln, late Fellow of Exeter College, Oxford, formerly Rector of St. Mary's, Stamford, and Archdeacon of the Waimea, New Zealand.

Oct. 8, at Pau, MARGARET AMELIA, eldest daughter of SIR PHILIP and Lady ROSE, of Rayners, Penn, Bucks.

Oct. 9, at Southsea, of typhoid fever, HENRY BURROUGHS, Junior, Esq., son of the Rev. Henry Burrougha, D.D., of Boston, United States, aged 32.

Oct. 9, at his seat, Dalham Hall, Newmarket, Sir ROBERT AFFLECK, Bart., in the 78th year of his age.

Oct. 9, at 6, Cromwell-grove, West Kensington-park, W., EVELINE ANNIE, fifth daughter of the late Dr. WILLIAM HENRY ASHLEY, M.D., late of Ladbroke-square, W., aged 18 years.

LATEST NEWS.

Alexandria, Oct. 13.

About 150 sick and wounded arrived here this morning, partly in river-boats. They have been conveyed to the Military Hospital at Gabarr, where comfortable accommodation is provided for them.

The evacuation of Damietta is expected to be carried out next week.

There will be no military movements here to-day.

The *Pelican*, with the Ammunition Column and the Household Cavalry Reserves, leaves here to-morrow.

Sir Auckland Colvin had a long interview with the Khedive this morning.

Cairo, Oct. 13.

The Egyptian officials persist in refusing access of English counsel to Arabi.

Sir E. Malet is awaiting instructions from the English Government.

Malta, Oct. 13.

Her Majesty's ship *Penelope*, with the *Tagus* and *Dalhcattie*, have arrived from Port Said; the *Carthage* has arrived from Portsmouth. The *City of New York*, with a portion of the 4th Royal Irish Dragoon Guards, has left for England.

SOCIETY.

The marriage of Mr. William Brooks, eldest son of Mr. Thomas Brooks, of Crawshaw Hall, Lancashire, and Miss Mary Ethel, youngest daughter of the late Sir Michael Hicks-Beach, Bart., and sister of the present baronet, was celebrated on Thursday, at Coln St. Aldwyn's Church, Fairford, Gloucestershire, in the presence of a numerous party of relatives and friends. There was a large gathering of parishioners and neighbours, the church being completely filled. The bridegroom was attended by his brother, Mr. Marshall Brooks, as best man. The bridesmaids, eight in number, were Miss Brooks, sister of the bridegroom; Miss Kent, Miss Fuller, Miss Llewelyn, Miss Hicks-Beach, Miss Katherine Baker, and Miss Ethel Mitchell, the five nieces of the bride; and Miss Evelyn Knowles, the niece of the bridegroom. The bride's dress was of ivory white brocade and satin, trimmed with point d'Alençon (the gift of Mrs. Brooks, the bridegroom's mother), and her ornaments included a diamond necklace and diamond star (the gift of the bridegroom), and a spray of diamonds (the gift of Mr. and Mrs. Llewelyn). The bridesmaids wore costumes of cream-coloured Surah silk trimmed with lace and sprays of Virginia creeper, and straw bonnets trimmed with the same, and cardinal-red stockings and shoes. Each wore a gold Flemish pendant set with rose diamonds, and carried a bouquet to match the dress, the gifts of the bridegroom. After the ceremony the wedding party were entertained at breakfast by the Right Hon. Sir M. E. and Lady Lucy Hicks-Beach, those present including the Dowager Lady Hicks-Beach, Lord and Lady Sherborne, Lady Katherine Raymond Barker and Miss Raymond Barker, Hon. and Rev. F. Dalton, Mr. T. Brooks, Mr. Marshall Brooks, Mr. William Cunliffe Brooks, M.P., and Mrs. Cunliffe Brooks, Mr. and Mrs. Llewelyn, Mr. Marshall Brooks of Portal, Tarporley, Mr. John Brooks of Farley Court, Mr. W. Hicks-Beach, Mr. and Mrs. Fuller, the Rev. R. and Mrs. Lowbridge Baker, Mr. and Mrs. Burnaby, Mr. A. Mitchell, Mr. and Mrs. Stratton, the Rev. A. and Mrs. Kent, the Rev. R. Davies, Mr. and Mrs. Bayley, the Misses Bayley, Mr. F. Cripps, and Miss Grace Wilson. Early in the afternoon the newly-married couple left Williamstrip Park for Ramsden, Oxford, *en route* to Scotland for their honeymoon. The bride's travelling dress was composed of claret-coloured cashmere and satin with cape and hat to match.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

We have just received the *Report of the Society for Promoting Christian Knowledge for* 1881-82. It would be impossibe for us to allude to the many branches of work in which this excellent Society, now in the 184th year of its existence, is engaged. Three of the most important of its recent undertakings have been those (1) of making provision for the spiritual and moral well-being of emigrants (2); of giving a supply of cheap, sound, and attractive reading for the poorer classes, and (3) of training a body of native mission-agents as a step towards the creation of a native ministry. The work amongst the emigrants, of whom probably 400,000 leave this country every year, has been of a most important kind. Under the direction of the emigrants' chaplain, Mr. Bridger, all the principal ports of embarkation are now cared for by a staff of clergy. One very useful function performed by the S.P.C.K. is the granting of books for soldiers and sailors. For the soldiers a special fund has been raised, although the report says "the Society could usefully administer twice the amount for the benefit of soldiers." For sailors no special fund has yet been raised, and we feel sure that the need has only to be known to be supplied.

Perhaps the most important of all the good works of the S.P.C.K. is its missionary labour abroad. Its special aim seems to be the education in India of native catechists, readers, and schoolmasters, in order that ultimately a native ministry may be formed. The Society also contributes towards the endowment of Bishoprics, and to the building of educational and industrial institutions, but chiefly of churches. The names of Delhi, Algoma, Moosonee, Rangoon, Chefoo (N. China), Grahamstown, Trichinopoly, New Westminster, Bombay, Calcutta, Auckland, Huron, the Niger, Honolulu, Caledonia, Nassau, and Port Said indicate a sufficiently wide field of action.

The publishing and literary business of the S.P.C.K. is conducted with an energy which is beyond all praise. We perfectly agree with the principle laid down by the Literary Committee when they say, "Christian interests cannot be separated from those of humanity generally," and that they "have not shrunk from taking up any subject which can be made capable of a Christian impression." They add that "Theology and Philosophy, Science and Art, History and Fiction—all are embraced within the scope of their operations, as all lead in their last issue to Him in Whom all truth is centred." It would be impossible to enumerate a tithe of the important and valuable works recently issued by the S.P.C.K. Most of them, however, are noticed in our columns as they appear. We confine ourselves to a bare mention of one or two which are specially commendable:—The *Teachers' Prayer-Book*, with comments by several writers, including Dr. Bright, Dr. Maclear, and Mr. F. E. Warren; *St. John Damascene* and *St. Hilary of Poitiers* (in the *Fathers for English Readers*); *The Church in Roman Gaul*; *Charlemagne*; *Judæa from Nebuchadnezzar to Vespasian*; *York* and *Oxford* (in *Diocesan Histories*); Mr. Cutts's *Devotional Life of our Lord*; and Mr. Rhys's *Celtic Britain*; besides some most important works which are in preparation.

SOME REMARKABLE VISIONS.

From a letter written by Mr. Archer Gurney to the *Church Times* we extract the following:—

"I should like to mention two recent visions of angels, which have come to my personal knowledge, though the latter of the two be a testimony also to the immediate presence or manifestation of the Lord of angels. The first of these, which may seem to some to carry no great weight, took place in the town of Buckingham, where I was working as a curate. The only child of a poor woman, a boy of three years old, fell by accident upon the fire, during the absence of his mother from the cottage, and died after a few hours of suffering. I did not hear of the sad fact until the child was gone, and when I went down to see the mother, who was known to idolise this only child, and endeavour to console her, she told me that God had sent her wonderful comfort. She was weeping bitterly and kneeling beside the child's bed, when he said, 'Mother, don't you see the beautiful man, who is standing there and waiting for me?' Again and again the child persisted in repeating that the beautiful man was waiting, and seemed ready and even anxious to go to him, and, as a natural consequence, the mother's heart was strangely cheered. She told me she thought it must have been the Lord Jesus Himself. One of His heavenly host, I ventured to surmise, knowing that we have our Master's warrant for believing that the angels in heaven care for the little ones below. Be that as it may, the second fact I have to mention is, I think, still more remarkable, and I believe that the two persons (a gentleman and lady, husband and wife) to whom it happened are alive to this hour. I was not made acquainted with the circumstances under any engagement to secrecy; but I think it better to abstain from publishing names, and I will stake my own credit on the thorough authenticity of the narrative, related to me by the husband with the view of illustrating the truth that supernatural manifestations are still possible in our days, though they may be rare. This gentleman told me then, with extreme simplicity and straightforwardness, that not many years ago he and his wife were in exceeding distress of mind on account of a most dangerous, and, as it turned out, fatal illness, which threatened the life of one of their children, a boy of ten years of age. His wife in particular, whose special darling this child had always been, was so far from being resigned to her loss, that she almost arraigned the ways of Providence, and would receive no consolation. The father and mother, then, were both watching in the room when this circumstance occurred. They both distinctly saw in the dead of the night a strange light playing over the bed, and, starting to their feet, they stood at the two corners of the bed, right and left, to watch the light. Wonderful to relate, this light, which resembled a bright ray of glory, grew before the eyes of both of them into a revelation of mysterious and exceeding loveliness. I should mention that the gentleman is himself an artist of much note, brother of an A.R.A., and he said: 'I never conceived, far less did I ever witness, such an exquisite display of colour and radiancy and beauty. All the hues of the rainbow went on changing and interchanging before my eyes and those of my wife, while great delight and shuddering took hold of both our minds. Richest crimson, the brightest scarlet, lovely emerald hues, heavenly azure, succeeded one another rapidly, the vision lasting for several minutes, and ending in a transparent white radiancy. Then my boy awoke and cried out, "O, papa, the Lord Jesus has just been here with two such beautiful angels, and he says mother is not to be unhappy because I am going to Him, and I shall not go either till this day week."' I need not say that in this case also the mother was wonderfully cheered and consoled, and ready thenceforth to yield her dear one to his Heavenly Friend. The boy did die in a state of great happiness, precisely one week after. The very day after the vision the father told me the sun happened to be shining brightly in a blue and cloudless sky, and drawing apart the window curtain he asked: 'Was the Lord Jesus at all like that?'—'O, a thousand times more beautiful,' the boy replied. I asked if he had been brought up under specially religious influences, or had shown any trace of saintliness at an earlier age, but the father denied this. 'No,' he said, 'we are ordinary Christian folk, not too serious to refuse to go to the play if anybody sends us tickets, and one of my boys begins to illustrate *Punch*. I can only suppose (he added) that the vision was granted to rebuke my dear wife's impatience, and inspire her with a stronger faith in God's goodness, and it certainly had that effect.' 'But,' I said, 'the boy must have been taught to love the Lord Jesus, surely.' 'Well, yes, I suppose so,' he said very simply, 'but we never burdened him with much religious teaching or encouraged long prayers. Only, I remember I advised all my boys if they could not go to sleep easily to make a picture in their own minds of our Lord in glory, and then to fall asleep contemplating that.'"

THE FASHIONS.

It is more than probable that great importance will be given to plain materials in the composition of winter toilettes; but for autumn, fancy fabrics are decidedly the dominant style. And this confirms the vogue of the plaid and check tissues for both costumes and trimmings. For the latter, they are employed for bands, or the straight or the cross edges to flounces, and panier carried up each side of the bodice, and used for the upright collar and deep cuff. All the autumn woollen materials are very soft and supple, draping gracefully, and light in weight. The principal colours are dahlia, icahiense, prune, ceur, fcuilles mortes, fawn, wood-myrtle, moss, and Russian green.

A very successful costume of this kind, consisted of a skirt reaching to the ankle, in flat pleats alternately of pain brulé silk and the woollen, which was fine cheviot with diamonds of pain brulé and of chamois. The redingote was closed to a little below the waist by handsome buttons; it was open at the back, and raised en pouf by a sash fixed at each side, the ends falling in large loops on the pouf. A triple "collet," lined and bound with silk, reached nearly to the waist, the upright collar fastening with a handsome agraffe. Velvet and velveteen of the best quality are very fashionably employed with woollen materials, either in large portions or for cross-ways, bands, cuffs, collars, and pockets.

Skirts have attained greater importance since they have been less hidden. The tunic, or the drapery, or the scarf is shorter than it has been worn lately, covering the upper portion of the skirt only, and draping behind in a pouf, more or less drooping, but generally showing the skirt, which is pleated or trimmed. Wide flounces, falling over a very narrow plisse of silk or satin, are very graceful. A novel way of ornamenting them is to place at regular intervals medallions of passementerie or embroidery, beaded or not. This garniture is as suitable for a gathered as a pleated flounce. In the latter case it must be carefully placed so as not to be partly hidden by the next pleat.

Many of the newest bodices have been made with basques shaped at the edges, scallops, squares, points, &c.; sometimes there are two rows of these, the under row being made separately and attached. In some of the most elegant corsages, these dents have been confined to the back only, the fronts and sides being in unbroken lines. The basques are rather shorter when thus ornamented, but may be of any form. The pointed bodice, with paniers underneath is very fashionably worn, and very generally becoming; it is more liked than the bodice with paniers attached to it by gaugings or pleats.

Toilette de visite of violet faille and velvet. The round skirt is entirely pleated, and opens over a narrow plastron of velvet, without any ornament. A band of faille scalloped at one edge, and richly embroidered with silk and beads, is turned back each side of the plastron on to the pleats of the skirt. A velvet scarf, fastened under the embroidered band, is fastened round the hips in flat upright folds, drawn back under a pouf drapery, also of velvet, falling at the back. Faille bodice, with deep points back and front, the basque about three inches wide at the side. This corsage opens *en cœur* to the waist, over a plastron of velvet. The opening is ornamented by an embroidered band, which is carried round the waist. Coat sleeves with embroidered cuffs. Bonnet of silvered straw, with violet feathers and velvet.

Indoor dress of golden brown Surah. Round skirt edged with a plissé, beaded by a gathered flounce reaching to the knee, cut out in scallops, and embroidered with a design of flowers and leaves.. In each scallop the flounce is beaded by seven or eight coulissés forming narrow puffings. Polonaise of flowered surah, with large yellow roses, on a ground the same shade as the underskirt. The polonaise is very long, and open in front nearly to the waist; at the right the side is raised very high, the pleats being drawn close together and fastened under a large buckle of gold and enamel; this side forms a deep point, a wide lace put on flat, and turned upwards, commences at the extreme point, and is carried up the back edge only, gradually diminishing in width as it ascends. The left side is drawn up in the centre of the front and at the side so as to form a rounded panier, reaching half-way down the puffings of the under skirt; a buckle also fastens the drapery of this side. The back is ple ated up with the side on the right, but at the left it hangs straight, after forming two or three drapes with the front. A cascade of lace goes round the back of the throat and continues down each side of the front, meeting in a point below the waist. Sleeves three-quarter length, with an upright parement of lace and a falling frill.

Dinner dress of gold-coloured satin brocade, and black lace. Gold satin skirt, edged with a kilting nine inches deep, over which falls a flounce of black lace, raised in scallops by small medallions of gold passementerie. The front breadth is covered with lace flounces slightly gathered, about five inches wide, and arranged to form a slight curve in front. A lace shawl is draped over the trained back, being raised in the centre to form a point at each side. The sides of the lace are pleated to the skirt. Cuirasse à panneaux, of gold satin brocade. with black velvet arabesques, outlined with fine gold thread; the cuirasse is opened square with a black lace falling forwards. The front forms a point, the sides being prolonged into two long panels, reaching to the flounce of the skirt, and training the rows of lace up the front. The back of the basque is in two points, opening over the pouf formed by the satin train and lace drapery. Sleeves of black lace, reaching nearly to the elbow, with a frill caught up in front by a gold passementerie.

Ball dress of satin. lace and lampas; round skirt of lampas, large raised flowers and scrolls of turquoise blue velvet on a white ground. This is edged with a white satin plissé four inches wide, Above it are two rows of lace plissés arranged in shells forming a trimming about nine inches wide, the lower row falling partly over the satin plissé. Blue satin train loose from the skirt, but fastened a few inches below the waist. The train consists of two wide upright bouillonnes of satin, between revers of lampas like the skirt. Pale blue satin pointed cuirasse, open in front over a long narrow point of white and blue lampas.

DOUBLE ACROSTIC.

A prize of £3 3s. in money will be given at the end of each quarter to the solver of the greatest number of our Double Acrostics during the thirteen weeks. Solutions must reach the office not later than the Monday week following the date of publication, and must be signed with a distinct pseudonym, of not inordinate length. Ties will be guessed off the following quarter. Solutions must be addressed Acrostic Editor, *John Bull*, 6, Whitefriars-street, Fleet-street. Alternatives allowed to the number of three: anyone sending more to a single light will not be credited. In the case of a quotation, the word intended by the author must be given, even if others should answer the sense of the light.

ANSWER TO DOUBLE ACROSTIC, No. 6.

(Twenty-seventh Quarter.)

1. F alstaf F
2. R ebe L
3. I chthyophag I
4. G on G
5. H as H
6. T aun T

Correct solutions have been received from Conjecture, Chestnut, Cymro, Dunstan, Etak, Hadji, Hampton Courtier, Hero, Iris, Jib, Knole, Katydid, Kenmore, Ketha, Lavecrep, Lance, Land-o'-Nod, Maud, Mrs. Mums, M.A.E.B., Noremac, Ouvrière, Peewit, Persevere, Pegasus, Roma, Spero, Vieille Miss, Wylmcote, X., Zulus, and Zenobia.—32 correct, 15 incorrect; total 47.

For questions concerning Stonehenge see last week's issue.

Pegasus.—Epithets are by no means peculiar to Americans—the word "elegant," as applied to the weather, a fine view, and so on, we believe is so.

Hadji.—We are sorry your request was overlooked. We do not think "reserve" answered the light in question sufficiently well to be allowed.

Sarina has been credited with No 5. Her solution arrived a post late.

Cymro.—We think the use of the Holy Name, and directly religious invocation, better avoided in what partakes of the nature of a riddle. You will see we had other reasons for not using your Acrostic.

DOUBLE ACROSTIC, No. 8.

(Twenty-seventh Quarter.)

Prom.

The Church's soldier, and the Church's bard
Together rest, awaiting their reward.

1.

Pope tells us of a husband who to please
A wife buys this, "but then the fair he sees
All bathed in tears. O! odious, odious trees!"

2.

He who the Raven sang, and eke the Bells
Of a lone grave, with *this* inscription tells.

3.

We picked the strawberries and tossed the hay,
And then with *this* finished our rustic day.

4.

"Be thou my good" the haughty angel cried.

5.

Princess of the white hands, in varied wise,
Thine and thy rival's name have poets writ,
Let acrosticians then spell as they please
So final and initial duly fit.

BARBARINA.

LITERARY AND OTHER NOTES.

Our correspondent, the Rev. J. E. Rudd, of Covenham St. Mary, writes:—"All Saints' Summer will be of short duration. The aspect of the ensuing month of November promises only boisterous winds, followed by heavy downfalls. The interval between the 10th and 25th will be characterised by very stormy and tempestuous weather. The temperature during the early part of the month will be mild, during the latter part cold. The critical days are the 2nd, 3rd, 6th, 9th, 10th, 13th, 18th, 22nd, 25th, 26th, and 30th. A friend writing to me under date 29th September, says:—'Your forecast of September weather has been sadly verified in Valais, where we have so lately been.'"

Under the title of *Heart Chords*, Messrs. Cassell, Petter, Galpin and Co. will publish a series of volumes by eminent divines, calculated to stimulate, guide, and strengthen the Christian life. The contributors to the series will include Bishop Cotterill; the Very Rev. Deans Montgomery, Bickersteth, Edwards, and Boyle; Canons Farrar and Boyd Carpenter; the Rev. Professor Blaikie, the Rev. Prebendary Chadwick, the Rev. P. B. Power, the Rev. Dr. Matheson, and the Rev. E. E. Jenkins.

The *Kent and Sussex Courier* states that a monumental memorial cross has been erected by the family of the late Lord Stratford de Redcliffe to his Lordship's memory in Frant Churchyard. The memorial stands in the north-west corner on a plot of ground in close contiguity to the graves of the late Viscount and his only son. The cross, which is of Dumfries grit, is Runic in type, and very similar to the well-known St. Martin's Cross in the Island of Iona, the only one now extant of several hundreds at one time erected in the Hebrides. On the pedestal are the following inscriptions:—On the east, "In record of a true and noble life faithfully devoted to the service of England;" on the west, "Stratford Canning, Viscount de Stratford Redcliffe, K.G., G.C.B., born November 4, 1786, died at Frant Court August 14, 1880. Behold the fear of the Lord, that is wisdom;" and round the base of the pedestal is carved in large letters,

Not once or twice in our rough island story
The path of duty was the way to glory,

from Tennyson's "Ode to the Duke of Wellington," canto viii.

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